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Convivium Cæleſte.

A plain and familiar

DISCOURSE

Concerning the

LORDS SUPPER.

SHEWING

At once the nature of that Sacrament; as alſo the right way of preparing our ſelves for the receiving of it.

In which are alſo conſidered thoſe Exceptions which men uſually bring to excuſe their not partaking of it.

MUSEUM BRITANNICUM

The Second Edition, with ſome Additions.

By *RICHARD KIDDER*, Rector of St. *Martin Outwich*, London.

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The Epistle Dedicatory.

To my Ever Honoured and very Good Lady, the Lady Dawes *of* Putney.

Madam,

THere are many Books already extant upon the Argument which the following Discourse treats of: And those also so very good in themselves, and so very happy in their Authors, that

I cannot think that this which follows, will ever deſerve a name amongſt them. For as it was at firſt drawn up for thoſe whoſe needs required all plainneſs of ſpeech; ſo it now adventures abroad in the very ſame dreſs in which it was at firſt compoſed and delivered. And therefore I might well find great reaſon to diſpute with my ſelf whether or not I ſhould adventure this Diſcourſe abroad.

But whatever demur theſe things might make, yet ſure I am, I did not doubt to whom I ought to addreſs it, when I was once reſolved to make it publick. 'Tis due to you, Madam, whatever it is, upon more ſcores than one. And though it be unworthy of ſo good a name, as it will now bear; yet I am certain that it needs it.

I ſhall

I ſhall not need to recommend to your Ladiſhip the ſubject of this following Tract. You are already greatly in love with that part of your duty which is here diſcourſed of. You are firmly reſolved to lead a life of Religion, and to give up your ſelf to the obedience of the Laws of your Lord and Saviour. Now certainly you will find nothing a greater help to you than frequent and devout Communions are. You will find great need in your pilgrimage towards Heaven of ſuch Spiritual repaſts and viands. Nothing can be more welcome to a pious Soul than to meet with theſe happy opportunities of becoming better. And they that love their Lord muſt needs be very forward to celebrate the memory of his death, and unſpeakable kindneſs to them. The doing of this

as we ought, will redound greatly to our advantage. We ſhall by this means be reconciled to God, and in perfect charity to one another: We ſhall be more fit to live, and more prepared to die: We ſhall the better ſupport under our ſorrows, and be the more ſtrong againſt our temptations; our burden will be the lighter, and yet our ſtrength the greater: We ſhall here receive new ſtrength and vigor to walk in Gods ways: We ſhall think that eaſie which once we thought intolerable: We ſhall lead at once an innocent and an uſeful life. The advantages of frequent and devout Communions are not to be expreſſed. Here are joys which no man can rob us of; Treaſures more valuable than that of the *Indies*. Every pious Soul will witneſs to this truth. And there-

therefore, Madam, I doubt not but you will the more favourably receive this treatiſe for the arguments ſake which it diſcourſeth of.

But ſtill, Madam, I have farther reaſon upon my own account to make my acknowledgements to your Ladiſhip. Your kindneſſes to me have been very great, and have laid a great obligation upon me to ſhew my thankfulneſs to you. And as an unfained teſtimony of my gratitude I am bold to preſent you with this Diſcourſe. It is indeed but a ſmall tribute of thanks, which here I pay you; but yet is ſuch as I have, and your Ladiſhip will I hope, rather regard my mind than the thing it ſelf. However I ſhall be extreamly glad if any thing that is here offered may be of any uſe to your Ladiſhip in advancing your eternal intereſt and concern.

You have made a good beginning, and a wise Choice in devoting your self to a Religious Life. Continue, Madam, in this purpose. This will turn to your account when all other things will fail you. There was never greater need of regular and exemplary piety than now. Religion is now become the scoff and derision of profane and foolish men. It is not now the mode to be severely Pious. Pure Religion and undefiled is very rarely to be found. It is infinitely sad to think that so excellent a Religion as ours is, should be almost every where, either misunderstood, or spoken against. Your Constancy now will be more rewardable than at other times. You will now see cause to shew a great regard to the Laws of your dearest Lord, when they are so commonly trampled upon

upon. Count it your honour to be truly good. And dare to own your Saviour before men, and he will confess you before his Heavenly Father.

We are concerned to refute the Atheists, and to defend the excellent Religion which our Lord hath left us against gain-sayers. But there is not a more effectual way of doing this than by an exemplary and pious life. This does more than our most subtile and nervous reasoning, a great example of Piety does more good than a learned Pen. This is the most likely way to prevail against those that oppose themselves. Our enemies mouths are stop'd if we take this course: These Arguments are unanswerable, and will convert more to the Faith than our Reasons are like to do. Now, Madam, you can thus defend your

Religion

Religion againſt contentious men. This is the way to reſtore us to what we ſhould be.

I have great reaſon to believe that your Ladiſhip will be a great example of real piety. That you will ſtrongly purſue every vertuous and good thing. But yet, Madam, you will pardon me that I put you in mind to perſevere and to abound in every good thing. This proceeds not from any diſtruſt, but from a great and ſincere deſire of your happineſs. That the Almighty would keep your Ladiſhip from every evil thing, and bleſs you with all the bleſſings of this and a better Life, is the moſt hearty prayer of,

Madam,

Your Ladiſhips moſt humble Servant,
Richard Kidder.

The PREFACE.

HOW plain a Precept we have to partake of our Lords Supper; and how much it would be for our advantage to do it; I shall not need to represent to the Reader in this place. That is done in the following Discourse. And all that I shall here trouble the Reader with, is;

First, that he would be pleased to understand that this Discourse was by the Author designed for the use of those men who stand in need of the most plain and easie directions: And therefore it is accordingly fitted for such men who have not either the leisure, or the other advantages of perusing the more large and elaborate Discourses upon this Subject.

Secondly, that the Authors lot is fallen among those who do very rarely partake of this Sacrament, and that therefore he does the more insist upon the necessity of the duty, as well as upon little objections which are brought against it, which are so small that they might otherwise have been prudently omitted. But so it is now that we are put upon the proof of those things which our forefathers did not deny. And we have now a double task upon us: To prove the truth of our Religion first, and then to perswade to the

the practice of it. It might otherwise seem a strange thing that any man should be operose in proving that it is our duty to partake of this Sacrament, when the command for it is so plain.

I have this moreover to desire of the Reader, that he would (when he reads this Discourse) be careful to lay aside all prejudice. It will be no hard matter to find the truth, in the case here discoursed of, if we seek it sincerely. The good God open our eyes, and lead us at once into the paths of truth and peace: And grant that we may be reconciled to him, and to one another.

I have nothing farther to beg of the pious and Christian Reader, but this one request, that he would pray to God for the Author, that his labours may not always be in vain.

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A Prayer after receiving.

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A plain

A plain and familiar

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Concerning the

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SHEWING

At once the Nature of that Sacrament, as alſo the right way of preparing our ſelves for the receiving of it.

CHAP. I.

The Nature and true Notion of this Sacrament.

IT is my intention in this following Diſcourſe, not to trouble my Reader with Queſtions and Controverſies about the Sacrament of our Lords Supper (of which there are too many in the World already) but to direct him how he

may partake worthily, as well as ſhew him the danger in not partaking at all. And for the better gaining of the firſt of theſe ends, I think it neceſſary to premiſe ſomething of the nature, and true notion of this Sacrament of the Lords Supper: That ſo we may perform a *reaſonable ſervice*, and not give *the Sacrifice of Fools, who conſider not that they do evil*, Eccleſ. 5. 1. And that we may not *eat and drink damnation to our ſelves, not diſcerning the Lords Body*, 1 Cor. 11. 29.

Now for the better underſtanding the nature of this Sacrament, it will be neceſſary the great ends and purpoſes for which it was ordained by our Bleſſed Saviour, ſhould be duly conſidered.

Now the ends of this Sacrament of the Lords Supper are theſe that follow.

I. The renewal of that Covenant which we entered into in our Baptiſm. The Vow which we made in our Baptiſm we ought very ſeriouſly to reflect upon. By our Baptiſm we were received into the Family and Church of Chriſt; and by the Vow which we then made, we are obliged to obey all the commands of Chriſt. What the Apoſtle ſays of Circumciſion, I may truly ſay of Baptiſm, *I teſtifie to every man*,

ſays

ſays he, *that is Circumciſed, that he is a debtor to the whole Law*, Gal. 5. 3. And by the ſame reaſon every man that is Baptized is obliged to obey all the Precepts of the Goſpel. The ſame Apoſtle tells us, *That they that have been Baptized into Chriſt have put on Chriſt*, Gal. 3. 27. That is ſurely, they are obliged to be as he was; to be that by *grace* which he was by *nature*; to bear his *image* into whoſe *name* they are Baptized. In Baptiſm we gave up our names to Chriſt, and by that *Sacrament* liſted our ſelves under him as the only Captain of our Salvation; we acknowledged him in all his Offices, not only as our *Prieſt*, but as our only *Prophet*, and our *King*: And did not only profeſs a belief of the Chriſtian Faith, but ſolemnly promiſe Obedience to the commands of God in oppoſition to the Devil, the World and Fleſh: This we did when we were Baptized, we made a moſt ſolemn vow to become the Servants of Chriſt, and did receive a Sacrament upon it; As amongſt the *Romans*, the Soldiers that were liſted took an Oath which was called a *Sacrament of Fidelity*, after which they

χάριν γνησίως ὅπερ ἐκεῖνος ἐστι φύσει. Theophyl. in loc.

Budæus in Pandect.

could not revolt without a great ſhame, and making themſelves liable to the ſevereſt penalty: So have we done, we have taken this *Sacrament of Fidelity*, and by that, have moſt ſolemnly obliged our ſelves to be the faithful Servants and Soldiers of Chriſt unto our lives end. So that I may well tell the man that is Baptized, that he is faſt bound, and obliged to become a good man by his own promiſe, and Sacrament of fidelity. But then becauſe our infirmities are many, and we are apt to forget our promiſe to God; and becauſe Gods mercies are great, and he is not willing we ſhould periſh, he hath ordained another Sacrament that we might not want a bleſſed opportunity to *bewail* our *back-ſlidings*, and to *renew* our *Covenant*.

Quod maximum vinculum eſt ad bonam mentem, promiſſi virum bonum. Sacramento rogatus es. Senec. Ep. 37.

Gods Mercy is ſo great, that he does not only bring us into his Family by Baptiſm, but feed and preſerve us there by this Sacrament of our Lords Supper. He would have us ſaved, and therefore hath ordained this Sacrament, that we might be put upon a moſt ſerious Repentance for our paſt ſins, and effectual purpoſes of a new

new life, for the time to come. God would have us faſten the firſt bond with a more firm and ſure knot. Our Souls are like Clocks or Watches, which though they be ſet right, and wound up, yet ſtand in need quickly of being ſet right, and wound up again. This is that gracious opportunity that God hath given us, of ſetting all things right, and amending the great diſorders of our ſouls. We are now to renew that Covenant which we made in Baptiſm; which becauſe we have failed in, God hath ordained this Sacrament to reſtore us, and ſet us right: We are now to *lift up the hands which hang down, and the feeble knees: And make ſtraight paths for our feet, leſt that which is lame be turned out of the way, but that it may rather be healed.* Now that this Sacrament was ordained for this end that we might renew our Covenant, which we made with God in Baptiſm, will appear, if we conſider the following ſeverals.

(1.) The very eating and drinking at Gods Table is a fœderal rite; they that eat together are ſuppoſed to be Friends. It was a token of friendſhip of old, as the Scriptures will teach us; *Mine own familiar*

liar friend in whom I truſted, which did eat of my bread, hath lift up his heel againſt me, Pſal. 41. 9. And thus *the men of thy peace,* and *of thy bread,* are the ſame with *confederates,* Obad. v. 7. vid. verſ. *Syriac* in *locum.* When the Relatives of *Job,* who had kept from him during his affliction, came to renew their friendſhip, and expreſs their kindneſs to him; the Text ſays, *They did eat bread with him in his houſe,* Job 42. 11. And certainly it was a ſign of great kindneſs among the Children of *Job,* that his *Sons feaſted in their houſes, and called for their ſiſters to eat and drink with them,* Job 1. 4. It is a known Precept of *Pythagoras*; that we ſhould not ἄρτον καταγνύειν, that we ſhould not break off our friendſhip, which by eating Bread together we made a ſhew of. For that is ſuppoſed to be his meaning, when he requires that we ſhould not break or divide the Bread of Friends, that we ſhould not διαιρεῖν ὃς συνάγει ἀνθρ. That we ſhould not ſeparate and divide that bond of kindneſs which holds friends together. But eating Bread together was not only alwayes eſteemed a token of kindneſs and friendſhip, and confederacy, but it was alſo

Diogen. Laert. in vit. Pythag. & Greg. Gyrald. in Pythag. Symbol.

alſo anciently a rite that was uſed when men made or renewed a Covenant with one another. This will alſo appear from the Holy Scriptures, when the *Gibeonites* came to make a League with *Iſrael*, they brought *Bread* with them as well as *bottles* of *Wine*: The Bread they brought ſeemed to be deſigned for their Covenant, which they intended to make with the men of *Iſrael*, of whom it is ſaid, that when they conſented to their demands, that *they took of their Victuals, and asked not Counſel at the Mouth of the Lord*, Joſh. 9. 14. That is, they made a Covenant with them, and did not firſt ask counſel of God; for certainly thoſe words *they took of their victuals*, can have no other ſenſe in this place. And ſo the *Chaldee* Paraphraſt ſeems to underſtand them, for he renders them thus, *They hearkened unto their words*: i. e. They conſented to enter into Covenant with the *Gibeonites*, and in token of that, they took of their Victuals, which was a ſign of their friendſhip to them. So that the *Gibeonites* might be confident now that they were received into favour, becauſe the *Iſraelites* had taken of their

קבילו פתגמי הון

Kimchi in Joſh. 9. 14.

victuals, and had by that Ceremony declared themselves willing to make a League with them: And it follows immediately upon this that *Joshua made peace with them, and made a league with them, &c.* v. 15. So that it seems to be very plain, that those words, *they took of their victuals*, do import no less, than that the *Israelites* yielded to the request of the Men of *Gibeon*, and intended to take them into favour: And the *Gibeonites* might as well conclude so much from their so doing; as the Wife of *Manoah* did infer Gods favour to be towards her and her Husband, because he had received their burnt-offering, and their meat-offering; *If* (says she) *the Lord were pleased to kill us, he would not have received a burnt-offering, and a meat-offering at our hands*, Judg. 13. 23.

Again, when *Isaac* makes a Covenant with *Abimelech*, the Text tells us, that he *made a feast, and they did eat and drink*: And then it is presently added, *that they sware one to another*, Gen. 26. 30, 31. And when *Jacob* makes a Covenant with *Laban*, it is expressly said, that he *called his brethren to eat bread*, Gen. 31. 54. Eating of Bread together was so sure a sign of accord,

Abravenel in loc. Fol. 93. Col. 3.

accord, and a mutual kindneſs, that when *Iſhmael*, with the men that were with him, came to *Mizpah* with an intention to kill *Gedaliah*, that they might not be ſuſpected of any ſuch deſign, *they did eat bread with him in Mizpah*, Jer. 41. 2.

And as eating together was a federal rite, and a token of kindneſs and friendſhip, ſo not vouchſafing to eat together, hath been alſo taken for an argument of eſtrangedneſs, and a great difference. Thus we read that the *Egyptians might not eat bread with the Hebrews; for that is an abomination to the Egyptians*, Gen. 43. 32. And the Apoſtle, when he would have the ſincere Chriſtian not ſo much as to countenance the debaucht and lewd Profeſſor of Religion, he will not permit him ſo much as *to eat* with him, 1 *Cor.* 5. 11.

By what hath been ſaid it does appear, that eating and drinking together hath been a mark of kindneſs, and hath been uſed when Covenants and Agreements have been made between men. Now when we partake of the Lords Supper we have fellowſhip with God himſelf, 1 *Cor.* 10. 20, 21. We eat at his Table, and do become his gueſts. But becauſe we can have no fellowſhip with him when we

walk

walk in darkneſs, (*1 Joh. 1. 6.*) therefore we cannot partake aright of this Supper of our Lord, unleſs we put away the evil of our doings, unleſs we put on the Wedding-Garment, and renew that Covenant which we did once make with God, and which we have ſo greatly broken.

(2.) That this Sacrament was ordained for a renewal of our Covenant with God, appears from the words of our Saviour, when he did firſt inſtitute and appoint it. When he gave his Diſciples the Cup, he adds, *This is my blood of the New Teſtament* (or Covenant as that word ſignifies) *which is ſhed for many, for the remiſſion of ſins*, Mat. 26. 28. For the better underſtanding of which words, we may remember that it was an antient cuſtom in the World, when men entered into Covenant with one another, that they did it by ſhedding of Blood; they did ſlay a beaſt and pour out its Blood, and thus they did *ferire fœdus*, ſtrike a Covenant with one another. In token I ſuppoſe, that he that ſhould fail of performing his part of the Covenant which they entered into, ſhould periſh as the beaſt did which was ſlain before

Tacit. Annal. l. 12.

before them. Nor was this a cuſtom among the *Gentiles* only, but alſo a cuſtom that God made uſe of among the *Jews* his own people. For ſo we read, that when God gave his Law to that people, and that Law had been read in the audience of the people, and the people had promiſed obedience to that Law, that they entered into Covenant by blood: For it is added, that *Moſes took the blood and ſprinkled it on the people, and ſaid, behold the Blood of the Covenant, which the Lord hath made with you concerning all theſe words*, Exod. 24. 8. This was the blood of that Covenant which God made with that people. To theſe words our Saviour may be thought to allude, when he was ready to lay down his Life, and ſhed his Blood for our Remiſſion, he gives his Diſciples the Cup, and tells them, *This is my Blood of the New Covenant, which is ſhed for many for the remiſſion of ſins.* That blood which *Moſes* ſprinkled was the blood of *beaſts*, but this is the blood of *Jeſus*; that was the blood of a *Covenant*, but of the *old*, but this is the blood of the *new* and better *Covenant*: That was ſhed for the *Jews* only, but this is ſhed for *many*, for *Jew* and *Gentile*, for all that believe. The blood of the Law

of

of *Moſes* did not expiate for *all ſins*, but this blood is ſhed for the *Remiſſion of ſins*, yea of thoſe ſins which could not be remitted by the Laws of *Moſes*. For by Jeſus we have the forgiveneſs of ſins; *and by him all that believe are juſtified from all things, from which they could not be juſtified by the law of Moſes*, Act. 13. 39.

So that as the Blood which *Moſes* ſprinkled, was the blood of that Covenant which the *Jews* entered into, ſo is the blood of Jeſus which he ſhed for us, the blood of the New Covenant; and he that drinks of this blood renews his Covenant, and doth moſt ſolemnly take upon himſelf the obſervation of the Lawes of Chriſt. When *Moſes* had read the Law to the people, and they had promiſed Obedience, then doeshe ſprinkle them with the blood of the Covenant, and by that federal rite they are received into Covenant with God. And ſo when our Bleſſed Saviour had taught his Diſciples the will of his Heavenly Father, and was ready to ſhed his blood for our remiſſion, he ordains this Sacrament of his blood, which when we do partake of as we ſhould, lays a ſtrict obligation upon us to obedience of the Laws of God which are made known

to

to us in the Gospel. When we drink of this Cup we renew our Covenant with God, and do most solemnly bind our selves to a faithful and sincere Obedience; we do as it were take a Sacramental Oath of Allegiance; and if we be treacherous and false, we are perjured persons, and make our selves guilty of the blood of Jesus.

II. Another end of this Sacrament is, that we should remember the love of our Lord Jesus Christ in laying down his life for us. *This do in remembrance of me*, Luk. 22. 19. *As often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come*, 1 Cor. 11. 26. The *Jewish* Passover was appointed for a *memorial* of their deliverance out of *Egypt*, Exod. 12. 14. And this Christian Passover was instituted for a *memorial*, but of a greater deliverance than from the bondage of *Egypt*, of our Redemption from sin and death. So great a mercy as the deliverance out of *Egypt* might not be forgotten, much less may this Redemption which our Lord hath wrought. And as the Passover was commanded that they might not forget their freedom from *Egypt*, so is this Sacrament appointed that we might never forget a

greater

greater freedom which our Lord hath purchaſed for us from the tyranny of ſin, and the bitterneſs of death. There was a *mercy* in *that* deliverance, but in *this* a *miracle of mercy*: God in that ſhewed his *love* to his people, but in this there are all the *dimenſions of love*; here's *breadth*, and *length*, and *depth*, and *height*, here's *a love which paſſeth knowledge*, Eph. 3. 18, 19. *Greater love hath no man than this, that a man lay down his life for his friends*, Joh. 15. 13. But our Saviours love hath out-ſtript this, and exceeded it greatly, for he died for his enemies. And *God commendeth his love towards us in that while we were yet ſinners, Chriſt dyed for us*, Rom. 5. 8,

Lucian. Toxar. ſeu de Amicitia.

Our Books tell us many ſtories of the great love that one friend hath ſhewed another, but none of them tell us of ſuch a kindneſs to enemies, as what our Saviour ſhewed in his Death. Here's a love that out-ſtrips not only all the Laws, but all the examples of friendſhip; nay, a love that ſurpaſſes the love of Women. Our Saviour became *poor* that we might be *rich*; he *died* that we might *live*, he became a *ſon* of *man*, that we might be made the *ſons* of *God*, and left his *glory* that he might ſhew us the *way*

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to it. And by his ſufferings and death hath become the *Author of Eternal ſalvation unto all them that obey him*, Heb. 5. 9. Indeed God wrought many deliverances for his people the *Jews* by the hands of his ſervants *Moſes* and *Joſhuah*, and the Judges and Kings of *Iſrael*; but all theſe together, did not work ſo great a deliverance as our Bleſſed Saviour did, when he made his ſoul an offering for ſin, when he deſpiſed the Croſs, and the ſhame of it, and wrought an Eternal Redemption for us. They delivered Gods People from their *ill Neighbours*, our Saviour hath delivered us from our *ſins*, and from the *evil men our ſelves*. They delivered them from *Tyrants*, he hath delivered us from the *power* of the *devil*, and from an *eternal ſlavery*. They ſaved their *bodies* from *ſlavery* and *bondage*. Our Saviour ſaves our *ſouls* from *ſin* and *death*. They *fought* for their people, our Saviour *ſuffered* and *dyed*. They delivered them *for a time*, our Saviour for *ever*. They ſaved the *Jews*, but our Lord is the Saviour of *mankind*. *Jacob* in his laſt words to his ſons, tells them what ſhall befal them in the laſt dayes; and when he comes to *Dan*, he tells him, *he ſhall be a ſerpent by the way, an Adder*

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in the path, that biteth the horſe heels, ſo that his rider ſhall fall backward, Gen. 49. 17: This the *Jews* underſtand to be foretold of that great deliverance which *Sampſon* of this Tribe of *Dan* ſhould be an inſtrument of; who wrought a great deliverance of his people from the *Philiſtines*. But then *Jacob* preſently adds, in the next words, *I have waited for thy ſalvation, O Lord*, v. 18. The meaning of which words according to the ſame *Jews*, is this, as if *Jacob* when he had foreſeen the deliverances which ſhould be wrought by *Gideon* and *Sampſon*, had ſaid thus, *I do not expect the deliverance of Gideon and Sampſon, which will be but a temporal deliverance; but thy ſalvation, O Lord, is that which I expect, for thine is an eternal ſalvation.* They were indeed deliverers of Gods people, but none of them could do that which our Saviour does, *who ſaves his people from their ſins*, Mat. 1. 21. *And bleſſeth us in turning away every one of us from our iniquities*, Acts 3. 26.

V. Targ. Hieroſol. & Jonath. in locum.

So great a ſalvation hath our Saviour wrought for us; ſo great a love hath he ſhewed in laying down his life for us, that it ought never to be forgotten as long as the

the World endures. And that it might never be forgotten, our Saviour hath appointed the Sacrament of the Lords Supper to be a ſtanding memorial of his great love in dying for us. *Do this*, ſays he, *in remembrance of me.* We are indeed ready to receive mercies, and alſo very ready to forget that they are beſtowed upon us. And therefore God hath taken this care that we might never forget them. He did ſo with the *Jews*, who were a very unthankful people, and very prone to forget him that had done ſo many kindneſſes for them. Leſt that people ſhould forget their *Creator*, God appointed the *Sabbath-day* to be obſerved in memory of the *Creation* of the World, *Exod.* 20. 11. When he brought the *Iſraelites* out of *Egypt*, he ordains the *Paſſe-over* in memory of that deliverance, *Exod.* 12. And beſides that, he obliges them ſeverely to obſerve that feaſt, and frequently by his ſervants puts them in mind of that deliverance, and over and above appoints the Sabbath-day alſo (which was at firſt commanded upon another ſcore) as a weekly remembrancer of that great deliverance, *Deut.* 5. 15. But he that delivered them out of *Egypt* did alſo carry them through the Wilderneſs, and in *memory* of

that mercy in redeeming them from the *travels* and *pilgrimage of the desert*, he appoints an Anniversary feast, *viz.* the *feast of Tabernacles*, Lev. 23. 43. Other Festivals there were, and divers memorials of the mercies of God shewed to that people, and to their fathers. They who were so apt to forget Gods mercies were provided with such services as should put them fairly in mind of them. God hath done thus mercifully with us also; He hath not only given his Son to die for us (than which there cannot be a greater mercy) but he hath ordained this Sacrament as a perpetual memorial of so great a love.

And as among the *Jews* those services which God required were very proper remembrancers and monitors of the mercies they had received, so it is in the case that is before us. Their Sabbath which did succeed their six days labour put them in mind of Gods creating the World, and ceasing from those works. Their Pass-over brought to their mind the mercies of God in their Redemption from *Egypt*. Their feast of Tabernacles plainly shewed them the estate of their Fathers in the Wilderness. And so the Sacrament of the Lords Supper does after a lively manner represent unto us the Death of our Blessed Saviour. He died indeed

indeed a great while ſince, and at a place far remote from us, there could be but few that were eye-witneſſes of what was then and there done; but few in proportion with thoſe that would be concerned in his death. And therefore God out of his great mercy to us hath ordained this ſervice, that what we could not ſee done at firſt, we might ſee repeated in the Sacrament afterwards. Here we have Chriſt crucifyed repreſented to us: The Bread and Wine put us in mind of his Body and Blood. And when we ſee the Bread broken, and the Wine poured forth we are taught to remember the Paſſion of our Lord; how his body was broken and bruiſed, and his blood was ſhed for us. God would have us *lift up our hearts* from theſe ſymbols and ſigns to that which is ſignified and repreſented by them. And if we do ſo we may by our Faith ſee Chriſt crucified before our eyes. And that which was done ſo long ago, and ſo far off will be anew repreſented unto us. The Apoſtle tells his *Galatians* that *before their eyes Jeſus Chriſt had been evidently ſet forth, and crucified among them*, Gal. 3. 1. Yet certain it is that Jeſus Chriſt was crucifyed at *Jeruſalem*, a place very far remote from the Country of the *Galatians*: But yet he that was crucified at *Je-*

ruſalem may well be ſaid to have been evidently ſet forth before the eyes of the *Galatians*, and crucified among them alſo, *i. e.* Jeſus Chriſt crucified was as it were painted and moſt lively repreſented unto them. They did not ſee him indeed hanging on the Croſs at *Jeruſalem*, but yet by the preaching of the Goſpel, and celebration of this Sacrament they might behold Chriſt crucified, and that which was done at ſo great a diſtance would by theſe means become as if it had been done before their eyes.

Vers. Syriac.

But it is not a bare hiſtorical remembrance that will ſerve our turn neither. It is no hard thing to be able to remember the hiſtory of the paſſion of our Bleſſed Saviour: But our remembrance of it muſt be,

(1.) Affectionate and vigorous, as we remember the death of a dear friend that died, and died in our quarrel and defence, who at once ſhed his blood for us and for the truth. How paſſionately can we rehearſe the praiſes and preſerve the memory of ſuch an one as this: 'Twas thus with our deareſt Lord, he fell a Sacrifice at once for the teſtimony of the truth, and for the ſake of our precious Souls. He died that he might reſcue us from eternal miſery and death.

death. And this we muſt remember when we do remember the death of our Bleſſed Lord.

(2.) With all thankfulneſs to God for ſo unſpeakable a mercy. Let us awaken our Pſaltery and Harp, all our powers and faculties, and all that is within us to praiſe his holy name. Let us have our hymn of praiſe, *Matth.* 26. 30. 'Tis an heavenly feaſt we are going to, and who goes to a feaſt with a ſad countenance or heart? *Let us be filled with the ſpirit: Speaking to our ſelves in Pſalms and Hymns, and ſpiritual ſongs, and making melody in our hearts to the Lord*, Epheſ. 5. 18, 19. We are Gods gueſts at this time, and God loves we ſhould be chearful and rejoyce. He would have the *Jews* ſo in their Feſtivals, *Deut.* 16. 11, 14. And certainly we have more reaſon to be ſo than they, *God having provided ſome better thing for us*, Heb. 11. 40. This Sacrament is an Euchariſt or ſervice of praiſe, and as ſuch was obſerved by the firſt Chriſtians, *Who breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, praiſing God and having favour with all the people*, Act. 2. 46, 47.

(3.) It muſt be ſuch a remembrance as works in us a deteſtation againſt our ſins

which put our Bleſſed Saviour to death. Conceive you ſaw him hang upon the Croſs, and ſaw the nails pierce his hands and feet, that you heard him cry out, *My God, my God, why haſt thou forſaken me?* And that you ſaw the blood he ſweat, and the thorns he wore. That you ſaw the Sun darkened, the Dead ariſe, and the rocky Earth rend in pieces; certainly if your hearts were not more hard than the rocks, you would relent; eſpecially when you conſider that all this was for your ſins, and that he died that you might live. 'Twas thy Covetouſneſs that betrayed him. Thy luſt that made him bleed. Thy unbelief and wickedneſs that loaded Him with the Croſs, that crowned Him with thorns, that nailed his hands, and pierced his ſide, and filled his Soul with horror and amazement. This ſhould work in us a great indignation againſt our Sins, as that which crucified our deareſt Lord. Should a tender Mother loſe a Child by a knife, or ſome other inſtrument, that is but the occaſion of its death, Surely ſhe would not endure to ſee that inſtrument in her ſight. If we loved our Saviour, we ſhould hate our ſins which made him bleed and bow his head. Since 'tis a moſt certain truth that he that commits ſin does more diſ-

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pleaſe; *i. e.* does that which is more againſt the mind and will of Chriſt, than *Judas* that betrayed him, and thoſe that hanged him upon his Croſs. And therefore as you pity your Saviour add not to his ſorrows, as you have any compaſſion to Him add not to the bitterneſs of his Soul. Bring not with you inſtruments of cruelty when you pretend to remember his love he ſhewed in his death. But think thus rather that if God did not ſpare his Son, that ſin might not go unpuniſhed, that he will much leſs ſpare you who go on in your ſins, and love them.

III. Another great end of this Sacrament is that Chriſtians might by it be united together in the ſtricteſt bond of love and charity. It is indeed a feaſt of love, and that which does not only joyn us to God, but firmly cements us alſo to one another.

This indeed is the great Commandement of our Bleſſed Saviour, that we ſhould love one another as He hath loved us, *John* 15. 12. Nay he hath made this the mark by which his followers ſhall be known from the reſt of the World. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*, Joh. 13. 35. And in the early days of Chriſtianity

the Heathen World took notice *how the Chriſtians loved one another.* Nay the Holy Scriptures tell us that in the beginning of Chriſtianity, *The multitude of them that believed were of one Heart and of one Soul,* Act. 4. 32. And they ſhewed their love to one another by making all things common, that there might be no lack and wants among them, *Acts* 2. 44, 45. But then 'tis added when it was that they loved one another thus greatly, *viz.* While *they continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, verſe.* 46. Whiles there were frequent Communions in the Church of God, there did remain a fervent Charity among Chriſtians. But when they were but ſeldome celebrated, Charity alſo grew cold.

For indeed this Sacrament was appointed for the keeping up a fervent charity among the followers of Jeſus. And very plain, methinks are the words of the Apoſtle to this purpoſe, *We being many are one bread, and one body, for we are all partakers of that one bread,* 1 Cor. 10. 17. *i. e.* We that partake of this Heavenly feaſt are by that made one, we are of one kind and maſs; juſt as Bread and Wine though they be

be made up of ſeveral grains and grapes, yet are made up together into one ſimilar body, all whoſe parts are homogeneous and of the ſame ſort or kind; ſo we that are Chriſtians, tho as men we differ from one another, and have our ſeveral affections and deſigns diſtinct from each other, yet for all this by the death of our Saviour, and by the participation of the Sacrament of our Lords Supper we are made one; we are reconciled to the ſame deſigns and intereſts, acted by the ſame Spirit and by this Sacrament united into one Spiritual body. However we are otherwiſe *divided*, it is the intention of this Sacrament to make us *One*. And therefore the Ancients called the Euchariſt, Σύναξις, *i. e.* a Collection or gathering together into one thoſe who were otherwiſe divided. The partaking of this Feaſt makes the partakers of one mind and heart where they do receive it worthily. What is ſaid of *Pilate* and *Herod*, when our Saviour was about to ſuffer, *That they were the ſame day made friends together, who before had been at enmity between themſelves*, Luke 23. 12. The ſame is true of all true Chriſtians that do aright partake of this Sacrament of the death of Chriſt, they are now united and reconciled, and made of one heart and mind.

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And this ſeems to be the great deſign of the Euchariſt to unite Chriſtians together in the cloſeſt bond of unity and love. When the Paſſe-over was commanded among the *Jews*, they were moſt ſeverely commanded to put away leaven when they kept that Feaſt: when we keep this Feaſt we muſt be ſure to lay aſide all malice and hatred; to that ſenſe the Apoſtle expounds that paſſage to us. *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Chriſt our Paſſover is ſacrificed for us. Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth,* 1 Cor. 5. 7, 8. He that bears malice in his heart muſt ſtand away and not partake of theſe holy myſteries. Such a man will not be welcome to this Table of the Lord. If we like *Cain*, hate our brother, God will have no reſpect unto our offering, *Gen.* 4. 5. God is pleaſed to ſee us at unity with one another, and till then our ſacrifice is an abomination unto the Lord. *Therefore if thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer*

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thy gift, Matth. 5. 23, 24. God is willing to ſtay for his offering till we are reconciled to one another.

And as we ought alwayes to have our hearts clear from the malice and bitterneſs which we are too apt to bear againſt our brother; ſo eſpecially when we keep this Feaſt, we ought to ſee to it that we be purged from the leaven. For we do now keep in memory the death of Chriſt. And certainly Chriſt in his death gave a great proof of his love to Mankind, and a great example alſo of forgiveneſs of enemies. And methinks we ſhould be aſhamed to remember the death of Chriſt, who died for ſinners, and prayed for his enemies, when we retain our hatred and ill-will againſt our brother. For if we did but rightly conſider it, we ſhall find the death of Chriſt a very effectual means to deſtroy out of our hearts all malice and ill-will, and hatred to one another. Well may we forgive one another when Chriſt forgave his greateſt enemies, and prayed for his Crucifiers, *Father forgive them, for they know not what they do.* We may well contain our ſelves and be quiet when we are reproached and falſly accuſed; when our Saviour, *Who did no ſin, neither was guile found in his mouth*; yet *when he was reviled,*

viled, reviled not again; when he ſuffered he threatned not; but committed himſelf to him that judgeth righteouſly, 1 Pet. 2. 22, 23. Methinks when Chriſt hath ſhewn ſuch a love to us, it ſhould be no hard matter for us to love one another. When Chriſt hath paid ſo great a debt for us, we ſhould not readily pull our brother by the throat for every treſpaſs. If we did but reflect upon the death of Chriſt, as we ought to do, it would kill and deſtroy that malice and hatred which lodges in our hearts. We ſhould not find it ſo hard a matter to forgive our enemy, to do good againſt evil, and to pray for our perſecuters and ſlanderers, if we did, as we ought to do, keep in mind the death of our dear Lord and Saviour.

But then they that eat of the ſame bread, and drink of the ſame cup, that partake together at the Table of their Lord muſt needs think themſelves obliged to love one another. For if eating and drinking together have been thought an argument of kindneſs and friendſhip, certainly then the partaking together of theſe divine myſteries muſt needs call for the ſincereſt amity, and the moſt fervent charity amongſt thoſe that do partake. Thoſe that feed at the ſame Table, that retain to

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the ſame Lord, that wear the ſame badg and livery that ſhews to whom they do belong, and live by the ſame Laws, and muſt therefore hope for the ſame reward, theſe men ſure muſt needs think themſelves obliged to love one another. Their partaking together of theſe myſteries is a ſure pledge of that mutual kindneſs which is between them. When the Pſalmiſt would deſcribe the greateſt profeſſion of friendſhip and intimacy between himſelf and his profeſſed friends he does it in theſe words, *We took ſweet counſel together, and walked unto the houſe of God in Company*, Pſal. 55. 14. We profeſs our ſelves Children of the ſame houſhold and family whenwe do partake together of this holy Feaſt. We declare that we are members of the ſame body when we eat of the ſame Bread, and drink of the ſame Cup, which is that proviſion, that heavenly aliment, which our Lord hath provided for his Church. And therefore we ought to be concerned for one another as members of the ſame body are. We ought to care for the good and benefit each of other, and to ſhew by our lives and actions that we do believe theſe things to be true. We ought indeed to be in perfect charity with all men; & as we have opportunity to do good unto all men too, but more eſpecially,

cially are we obliged to do good unto the houſhold of Faith.

The ancient Chriſtians ſurely underſtood this very well. They ſhewed a great kindneſs to thoſe who did communicate with them. When they received this holy Sacrament they ſaluted one another with an holy kiſs in token of that mutual love and kindneſs that was betwixt them. And as they had their *kiſs of love*, ſo after the Celebration of this Sacrament they had their *feaſt of love*, where they did eat together in common in teſtimony of the mutual kindneſs which was between them. And again, they had their *labour of love alſo. i. e.* They made collections for thoſe that were poor among them, or in diſtreſs; they were not only at peace with one another, but they had alſo a very great compaſſion for all thoſe that were afflicted.

But alaſs, we are not what they were; that which was to them the bond of unity and love, we have made a bone of contention and quarrel. We *diſpute* now, we do not *live*; we are full of *queſtions*, and *void of charity*. We are not willing to be ſo *good* as thoſe Primitive Chriſtians, though we deſire to ſeem as *wiſe* as they. We are greatly declined from that love and unity that then obtained. And we are not willing

ling to be reſtored to that zeal and fervour which was to be ſeen in them. And now we are run into two great extreams; for either we receive this Sacrament with the leaven of malice in our hearts, and when we are unprepared for it, and then this holy Table becomes our ſnare: Or elſe we will not receive it at all, leſt we ſhould be obliged ſeverely to be that, which we are not willing to become.

IV. Another great end of this Sacrament is that we might have a full aſſurance of Gods readineſs to beſtow upon us a pardon of our ſins, and the great mercies of the Goſpel which God hath declared himſelf ready to beſtow upon all thoſe who perform the conditions of the new Covenant. God is not only pleaſed to make a Covenant with us, and plainly to declare his readineſs to perform his part, but alſo gives us his ſeal, and ſo does abundantly aſſure us of his own ſtedfaſtneſs and conſtancy.

For ſuch is our weakneſs, ſo great our unbelief that we need very great ſupports, and an abundant aſſurance to buoy up our ſinking and incredulous hearts. And on the other hand ſo great is the mercy and condeſcenſion of our gracious God that he is ready to conſider our frame, and

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to give us the greater ſecurity & aſſurance. He does not only *promiſe* us the pardon of our ſins in his New Covenant, but he alſo gives us his *ſeal* to it beſides; *That ſo by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us*, Heb. 2. 18. Thus gratiouſly does God deal with Mankind. He gives them his *Covenant* and his *Seal* too. He not only gives out his *decree* in the expreſſes of his will, but he *ſignes* and *ſeals* it alſo that we may be aſſured that it is unalterable; as it is ſaid the Law of the *Medes* and *Perſians* in that caſe was, *Dan.* 6. 8. God makes a Covenant with *Noah* and his ſons that he will no more deſtroy the earth by a flood; but to give them ſtill a greater aſſurance, he ſets his bow in the cloud as a token of this Covenant between himſelf and them. (*Gen.* 9.) And when God makes a Covenant with *Abraham* and with his ſeed, he does command Circumciſion as a *token* of this *Covenant* between himſelf and them, *Gen.* 17. 11. God does not only give us his Word, but his Sacrament the token of his truth. This God does, becauſe he is gracious, and becauſe our wretched unbelief is ſo great that we need the utmoſt aſſurance.

rance. And this certainly is one great end of the Sacrament, that we might have alwayes with us a *ſure pledge* of the favour and grace of God, that we might not miſcarry through our unbelief, that we might have a full aſſurance that God would pardon our ſins if we do on our part perform the condition of the New Covenant. Our Saviours words are plain to this purpoſe, *This is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins*, Matth. 28. 26. This Sacrament is the inſtrument of conveyance, the Seal that gives us right and title to this great grace and mercy of God. We receive in this Sacrament the Body and Blood of Chriſt, and the benefits of his Death: The pardon of our ſin is here made over to us; God hath given us viſible pledges of his readineſs to forgive our ſins. And becauſe we are very jealous and ſuſpicious, very unapt to believe that ſuch wretches as we are ſhould be received into Gods favour, he hath given us this abundant aſſurance. He receives us to his own Table, gives us under the ſymbols of Bread and Wine, the Body and Blood of his Son, who died for our ſins, and entertains us with this food of heaven.

In that God hath given us his Son, and given him up to death, and this death he underwent for our ſins, we have a great aſſurance that with him he will give us all things, and that he is ready to pardon thoſe ſins for which our Lord hath ſhed his blood. But then this bleſſed Sacrament is greatly efficacious towards the obtaining of this pardon, becauſe it is the miniſtery of the Death of Chriſt, by which our pardon was procured.

But then we muſt be careful that we do not think that our pardon is procured by any inherent vertue of the outward elements of Bread and Wine, or that our partaking of theſe alone will procure this remiſſion of ſins; For the pardon of ſin is procured by the blood of our Saviour, and we attain not to it without a lively faith, and a performing the conditions of the Goſpel. But if we do this we have good aſſurance of pardon when we partake of this Sacrament which is the Miniſtery of the Death of Chriſt. But then we muſt have a faith in Chriſt; that is, as we eat the outward Element of Bread, and drink the Wine, ſo muſt our Souls receive our Lord Jeſus Chriſt. They muſt entertain him with all his precepts, and in all his offices. Our hearts muſt receive him

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as our *Prophet* to *instruct* and *teach* us; as our *Lord* to *rule* and *govern* us, as well as our *Priest* to make a *satisfaction* for us to the Divine Justice. And as we hunger and thirst for our bodily food, so we must hunger after the Spiritual provisions that Christ hath made for our Souls. We must earnestly breathe after righteousness, and purity of heart. There must be in our Souls an hunger and a thirst, they must receive and feed, and not our bodies only. *It is the spirit that quickeneth, the flesh profiteth nothing*, John 6. 63. As our mouth eats the outward element, so faith must eat too. And it is not a *notion*, not an *empty nothing* that will feed a lively faith: It conveys as real a supply to the Soul as the outward Elements do nourishment to the body. The body receives the outward symbol, the Soul the inward grace. We eat and drink the Element, but 'tis the Soul that feeds on the thing signified and represented.

And therefore let not the sinner who lives in his sin and loves it, think to obtain his pardon by partaking of this Sacrament. This Sacrament will not avail such a man as this is; for the death of Christ will profit him nothing if he lives in his sins and loves them; and therefore this

Sacrament can avail him nothing, it being but the Annunciation of the Death of Chriſt; and therefore it cannot ſave that ſinner whom the death of his Lord does not avail. It is a vain thing for ſuch a ſinner to take ſanctuary here. If there be not in our ſouls a principle of new Life it is not the outward Elements of Bread and Wine that will help us. God is ready to forgive our ſins, (and we may ſee it clearly in this Sacrament) but while we love our ſins we are uncapable of this grace of God. 'Tis the burdened and the ladened ſinner that ſhall find this favour. 'Tis he that hates his ſin and ſtrives againſt it. Theſe are thoſe whom Chriſt came to ſeek and ſave. 'Tis not the outward work will ſave us if there be not in us the grace of God. There is no pardon in the Goſpel for the obdurate and impenitent ſinner, and therefore we may not look for it in any of the exterior offices of Religion: And therefore let no man deceive himſelf in this matter. He that comes in his ſins out of hopes of a pardon will be ſo far deceived, that inſtead of obtaining a pardon for his former guilt he will contract a greater, and inſtead of preventing he will but increaſe and enhaunce his own condemnation.

CHAP.

CHAP. II.

I Shall now mention ſome of thoſe practical Inferences which the ſeverals beforenamed do ſuggeſt unto us.

1. If this Sacrament be intended for a renewal of that Covenant we entered into in Baptiſm, we may ſee what great reaſon we have at this time to examine our ſelves, and to bewail our miſdeeds, and ſtrengthen all purpoſes of amendment of Life. The end of its inſtitution does moſt ſeverely and indiſpenſably require all this at our hands. We muſt prepare our ſelves to meet the Lord that he may be ſanctified by us when we draw nigh unto him. We read that at the giving of the Law when the *Iſraelites* entered into Covenant with God, how ſolemnly they were prepared for it, (*Exod.* 19. 14, 15.) leſt their uncleanneſs ſhould render them unfit for ſo great a work. God is holy, and they that make their approaches to him

muſt be ſo likewiſe: We muſt purifie and cleanſe our hearts, and caſt out every thing which does defile before we are fit to make ſo ſolemn an addreſs to Almighty God. *God will be ſanctified in them that come nigh him*, Lev. 10. 3. Certainly God is too *wiſe* to be *impoſed* upon and *mocked*; too *holy* to *behold* our *iniquities*, too *juſt* to *clear* and *abſolve* the *obdurate* and *impenitent* ſinner. We muſt not come to this holy Table before we have examined our own hearts, and bewailed our ſins, and come we muſt with full purpoſes of amendment of Life. If we cannot find that we are thus prepared we muſt not dare to adventure. If we find that we love our ſins and are not willing to part with them we ſhall eat and drink damnation to our ſelves when we eat of this bread and drink of this Cup.

2, Hence alſo we may ſee the great obligation that lies upon thoſe which do partake of theſe holy myſteries to lead holy lives for the time to come. It is no ſmall ſin after we have been partakers of this Sacrament of the Lords Supper to relapſe into our former ſins and miſdeeds. It is dangerous looking back after we have ſo ſolemnly ſet our hand to the Plough. When *the unclean ſpirit is gone out of a man*,

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and after that his houſe is *ſwept* and *garniſhed*, if then he ſhall *return* thither again, the *laſt ſtate of that man will be worſe than the firſt*, *Mat.* 12. 43, 44, 45. A relapſe is many times of greater danger than the firſt diſeaſe. 'Tis always ſo in ſpiritual things. He that commits the ſame ſin after he hath communicated contracts a greater guilt. He does not only ſin againſt his *Conſcience*, but againſt his moſt ſolemn *Vow* and *promiſe*. He ſins againſt greater grace, and with greater ſcandal; he offends them that communicate with him, and opens the mouths of them that do not. He does by his Saviour as *Judas* did, he *eats* of his *bread*, and lifts up *his heel againſt him*, Joh. 13. 18. The ſin of an unbeliever is great, but this is much greater ſtill; this is the higheſt treachery and falſeneſs. We betray Chriſt when yet with *Judas* we kiſs him, and ſalute him with an *Hail Maſter*. Nothing can be more deteſtable than this is. No wonder that the rude Soldiers and the Roman *Pilate* ſhould be unkind to our Saviour, but that a Diſciple ſhould deny him, and betray him, this is that which ſwells the ſin to the greateſt magnitude.

You then that eat of his body and drink his blood, have you a care that you betray him not. For ſhame let not thoſe hands miniſter to oppreſſion or injuſtice that have received the Body and Blood of Chriſt. Let not oaths, lyes, and filthineſs proceed out of that mouth into which the Body of our Lord hath entred. Let thoſe veſſels be kept clean which have been the receptacles of theſe ſacred Myſteries. Let them be ſhut up, as the Gate in *Ezekiel*, againſt every evil thing, *becauſe the Lord the God of Iſrael had entred in by it*, *Ezek.* 44. 2. Let there be no paſſage for any thing which would defile the man, where thy Lord hath entered. You have taken Chriſt for your Lord, have a care now that ſin do not reign in your mortal bodies. Do not deſpiſe the Blood of Chriſt, *who died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again*, 2 Cor. 5. 15.

Καθάγνισέ σου τὴν δεξιὰν τὴν γλῶτταν, τὰ χείλη, ἅπερ ἐγένετο πρόθυρα τῇ ἐπιβάσει τοῦ χριστοῦ. Chryſoſtom. in 1 Cor. 11.

Know this that if you *ſin wilfully* now, *there remains no more ſacrifice for ſin, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſa-*

verſaries, Heb. 10. 26, 27. God will not be mocked by thoſe that trample on the Blood of his Son: *It is a fearful thing to fall into the hands of the living God.* You run into an unſpeakable danger whatever you may think of it. You have entered into Covenant with God and you cannot fall back without contracting a great guilt unto your ſelves. It was the ancient manner that when a Covenant was made they did ſlay a beaſt, ſhed its blood, and cut it aſunder, *Jer.* 34. 18, 19. in token that he that did not ſtand to his Covenant ſhould himſelf be obnoxious to the like ſeverity. When God makes a Covenant with us in the Goſpel, he gives up his Son to death; the blood which he ſhed is the blood of this Covenant, (*Heb.* 13. 20. *and* 10. 19.) If now we tranſgreſs and trample upon the blood of Jeſus we are liable to all the wrath of God which our Lord endured, and to bear it alſo to all eternity. And though we may eſcape temporal plagues, yet will it be worſe for us if we fall into hardneſs of heart, blindneſs of mind and a reprobate ſenſe. Theſe are the *ſurda verbera*, thoſe ſecret and benumming ſtrokes, thoſe ſtupifying ones which do not indeed ſo much amuſe our ſenſes, and render us examples to others

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of Gods displeasure; but yet they are of as ill an Omen and presage, and of a worse consequence by far than the heaviest and sorest afflictions that befall our estates or bodies in this present world.

You then that have been cleansing and purifying your selves, have a care that you do not defile your selves again. Let every such man rather say with the spouse, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?* Cant. 5. 3. Have a care you do not with the *dog* return to your *vomit*, and with the *sow* that was *washed* to the *wallowing* in the *mire*, 2 *Pet.* 2. 22. I shall conclude this particular with the words of *Siracides*, *He that washeth himself after the touching of a dead body, if he touch it again what availeth his washing? So is it with a man that fasteth for his sins, and goeth again and doth the same, who will hear his prayer, or what doth his humbling profit him*, Eccles. 34. 25, 26.

3. Hence we may see what great reason we have to give thanks to God that he is pleased to make that our duty which is so much our interest and for our advantage. He obliges us to renew our Covenant with himself, which it is our greatest interest to do. He obliges us to that which tends to

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our own happiness and welfare, and without which we could not but be miserable. He will have us remember the death of our Saviour, and his love he shewed us. He will have us partake of a Sacrament that does not only bring us nearer to himself, but also unites us faster in the bond of love to one another. He would that we should partake of these Mysteries, which are the seal of his Covenant, and give us great assurance of his readiness to pardon our sins. That is, in one word, God would have us be happy, and he does oblige us to be so. 'Tis our advantage that he designs in all this. His love is without any interest but that of ours. Who would not enter into Covenant with so good a God? who would not remember the love of so dear a Lord? Who would not be knit fast to his brother in closest bond of love? Who would not have assurance of the pardon of his sins? These are the greatest blessings that we are capable of receiving; the greatest that Heaven can bestow upon us. What can be more desireable than to be at peace with God, and at unity among our selves? What more reasonable or more to be wished for than that we should remember the love of our Saviour, and receive a good assurance of the pardon of

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our ſins? And this is the deſign, as you have heard, of this bleſſed Sacrament. It is appointed for ſuch bleſſed purpoſes as theſe. How ſuſpicious or ſhy ſoever we be of it, this is the errand it comes about. It hath a deſign to make us more holy and more happy than we were. This is all the plot which it hath upon us; God hath not only been pleaſed to give us his Son to die for our ranſom, but he gives him again in this Sacrament for our food and nouriſhment. O the unſpeakableneſs of Gods kindneſs to us! Methinks every man ſhould break forth into his praiſes; methinks he ſhould ſay, *Bleſs the Lord, O my Soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diſeaſes, who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies, who ſatisfieth thy mouth with good things*, Pſal. 103. 2, 3, 4, 5. Methinks our mouth ſhould be filled with praiſe and thankſgiving to God, for theſe his kindneſſes to our Souls.

4. Hence we may learn, what great reaſon we have to embrace ſo bleſſed an opportunity of becoming better. Great are the benefits which would redound to us from a frequent and a devout Communion.

nion. And certainly this ſervice muſt needs be welcome to that Soul that is weary of his ſins, and heartily and earneſtly deſires to be rid of them. For it lays a moſt ſevere obligation upon us to ſearch our hearts, and amend our ways, and ſet things ſtraight between God and our own Souls. This ſervice obligeth us to that which every pious Soul would chuſe of it ſelf. It binds us to be faithful ſervants of God, to be hearty lovers of our brother, to be grateful acknowledgers of the love of Chriſt, and diligent ſeekers after the pardon of our ſins. Who would not welcome ſuch a bleſſed opportunity that loves his God and is weary of his ſins? Who is it that deſires to lead a new life that would not be glad of ſo excellent a ſervice? 'Tis to be feared we are too much wedded to our ſins, when we refuſe this ſervice which would divorce them from us! 'Tis much to be feared we have no great ſenſe of the love of our dying Saviour when we will not upon his command, *Do this in remembrance of him.* Or that our ſins are no burden to us when we deſpiſe the evidence of our pardon. If we did but worthily partake of this Sacrament, we ſhould be more fit to live and more prepar'd to die. We ſhould be more

more fervent in our services to God, and more sincere in our love to our brother; the love of Christ would constrain us to obedience, and his Commandements would not be grievous to us. This would put an end to our unnatural differences and quarrels, it would restore love and charity, it would deliver us from our slavish and dreadful fear of death. In a word it would change this *Earth* into a kind of *Heaven*; and him that is now a cold professor of Religion, it would make this *Sinner* become a *Saint*, and a zealous doer of the will of God.

Such a mighty change would a frequent and a worthy participation of these mysteries introduce into the world. It would bring back the primitive spirit into the hearts of Christians, when Communions were frequent and devout, then did every holy and good thing obtain. And were they again restored, the Devils Kingdom, which hath now gotten ground, would not only shake but fall to the ground. This would overturn his strong-holds, as the barly-cake of *Gideon* did the Tents of the men of *Midian*.

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And therefore no wonder that he labours so greatly by his instruments to prevent this, which would subvert his Kingdom. And this is so effectually done that now the professors of Christianity either partake amiss or not at all. This is the case of many, I wish I could not say of the most of Christians. Nay and those that do not receive at all are grown witty too, they think they can defend themselves from being guilty of a default. I shall not here examine what they have to say for themselves; but yet this I shall say that the command of our Saviour for our Communicating is so plain, and the reason of it so great that nothing can discharge us from it, but either the impossibility of doing it for want of opportunity, (which we cannot plead) or a countermand from him that gave us the law which we must never expect. Nothing else can discharge us, not our common excuses, not our mistaken and scrupulous Consciences, which cannot evacuate the Law of God; for hereafter we shall be judged not according to what we *ween* or are of *opinion* in the case, but by a more sure and unerring rule, the VVord of God. I conclude this particular, only adding that if we diminish

minish or take from the Word of God, and deny that to be our duty which the Word of God requires, we have too much reason to fear that God will take away our part out of the book of life, *Rev.* 22. 19.

CHAP. III.

I Shall now proceed to shew how we may become worthy partakers of this Sacrament of our Lords Supper, which was ordained for such great ends, and conveys so great a blessing to all those that partake of it as they ought. For there is something to be done by us before we can be prepared for so great a service. Now before I proceed to shew what we are to do towards the preparing our selves, I shall shew the necessity of a preparation in general, or the danger of coming unprepared. And that I shall do in the following particulars.

1. He that cometh unprepared loseth all those benefits which are annexed to a worthy partaking of this Sacrament. Certainly

tainly the bleſſings which we receive when we come prepared are very many and very great. We receive the *pardon* of our *ſins*, and *power* againſt them; we have here a ſenſe and experiment of the *love* of *Chriſt* to *us*, and increaſe of our charity and *love* to one *another*. We receive here the *joys* of *pure Religion*, and the *foretaſts* of Heaven; an increaſe of *our love* to *God*, and a demonſtration alſo of the *love of God to us*. This is a moſt excellent inſtrument, and very available to the *killing* of our *ſins*, and the *reviving* of our *graces*. It makes us more *fit* to *live*, and both more *ready*, and more *willing* to *die*. We are here reconciled to God, and alſo perfectly reconciled to one another. 'Tis the great inſtrument of pardon, and peace, of love and joy, of faith and holineſs. He that comes prepared finds it both food and phyſick. It nouriſhes his graces, and it purges away his ſins. But whatever bleſſings he finds, the unprepared finds none. He receives no pardon of his ſin, nor yet any power againſt it. And it were well for the unprepared if this were all, for he does not only not receive a bleſſing; but,

2. He that comes unprepared receives a very great curſe; he contracts a very great

guilt and condemnation to himſelf. And if he would know how great a curſe it is let him conſider the words of the Apoſtle, who tells him that he is *guilty of the body and blood of Chriſt*, 1 Cor. 11. 27, That *he eateth and drinketh damnation to himſelf*, v. 29. Nor is this all neither, but he brings upon himſelf bodily diſtempers, aye and death it ſelf. The Apoſtle adds, *for this cauſe many are weak and ſickly among you, and many ſleep*, ver. 30. We have enough ſaid to awaken us in theſe words if any thing be enough. Sickneſs and death are the greateſt plagues that we dread in the World; and theſe are conſequents of unworthy receiving; but theſe are the leaſt ſtill. He that comes unprepared as he is guilty of the *greateſt ſin*, in that he is *guilty of the Body and Blood of Chriſt*, ſo is he liable to the greateſt ſeverity and wrath of God, in that he eats and drinks *damnation to himſelf*. If we would avoid ſickneſs, or an untimely death, if we would not be guilty of the Body and Blood of Chriſt, and not be liable to damnation we muſt prepare our ſelves for this ſervice. We think *Judas* a wretched ſinner that betrayed his Lord, and *Pilate* that delivered him to death and the *Jews* that crucified him we eſteem moſt miſerable ſinners;

ners; what are we then if we do all this over again; if we crucifie our Lord afreſh, and tread under foot the Son of God, and count the blood of the Covenant an unholy thing; and all this we do if we come unprepared and in our ſins: And are ſo far from being leſs ſinners than the *Jews* who crucified our Lord, that we are indeed therefore greater than they, in that we do this deſpite to him whom we know; but they, though they crucified him, yet they did not know him to be the Lord of Glory.

The receiving of this Sacrament ſerves to ſome great purpoſe or other; it does ſet us forward either to Heaven or Hell; it conveys a great bleſſing, or elſe it brings upon us a great curſe. And as the bleſſings, it brings are great to them that are prepared, ſo are the curſes to him that comes unfit. We either receive Chriſt or elſe Satan enters into us. And all this is as we come fitted and prepared.

Nor is it to be wondred that it ſhould be ſo, for it is not the *work done*, but the *manner* of the *doing* of it that turns to our account. God deals with us not as with ſtocks and ſtones, but as with reaſonable Creatures. We receive his bleſſings as we

are fitted for them. God waits that he may be gracious. He waits on us till we fit our ſelves to receive his mercy. The Soul that is unprepared is not fit for the bleſſings that are here beſtowed. 'Tis our unfitneſs to receive that makes us miſs of the bleſſing. 'Tis ſo in all our religious ſervices. We receive no benefit becauſe we are not fitted for them; nay inſtead of a bleſſing we receive a curſe. We do not profit by the preaching of the Word, we ſay; The cauſe is becauſe we are not prepared hearers. *Do not my words do good to him that walketh uprightly? Micah* 2. 7. We are worſe after the Word we hear, and the Sacrament we partake of, becauſe we are unprepared. And that is the true cauſe of it. We have an Axiom in Logick, *That every cauſe does act according to the diſpoſition of the ſubject*; 'tis true in Spirituals I am ſure. That which is to one a great bleſſing turns to the miſchief of another. One man receives life when he eats of this bread and drinks of this cup, another man through his own default eats and drinks damnation to himſelf. The ſame heat of the Sun that diſſolves the ice and melts the wax, yet hardens the clay. The ſame herb or flower may afford honey to the Bee, and poyſon to the Spider. The

Red

Red Sea that gave a paſſage to the *Iſraelites* did for all that drown the *Egyptians*.

Obruitur Pharaoh, patuit via libera Moyſi.
Prudent.

It was the ſame ſeed was ſown (*Matth.* 13.) but not the ſame ground which received it.

Semen & Sator culpa vacant, terra damnanda eſt.

We know the Ark of God was the *glory* of *Iſrael*, and a great bleſſing to the Houſe of *Obed Edom*, but yet the *Philiſtines* found it an intolerable ſcourge to them. Nay Chriſt himſelf that unſpeakable gift who is to them that believe the *power* of *God* and the *wiſdom* of *God*, yet was he to the unbelieving Jews a *ſtumbling block*, and to the Greeks *fooliſhneſs*, 1 Cor. 1. 23, 24.

Signum caventi, non caventi ſcandalum,
Hunc ſternit, illum dirigit.

So that it concerns us greatly to fit and prepare our ſelves for ſo great a ſervice. It will be unto us as we are prepared for it. Our unfitneſs will turn life into death,

and the greateſt bleſſing that God hath to beſtow into the greateſt curſe. There is a great danger before us as well as a great benefit,

And the effect of this conſideration ſhould be that we be very diligent in fitting and preparing our ſelves. We are apt to make an ill uſe of it, and that is this, that becauſe there is danger in coming unworthily, therefore it is the ſafeſt courſe not to come at all. But certainly we never learnt this from the Apoſtle, for he after he had told his *Corinthians* of the danger of unworthy receiving (1 *Cor.* 11. 27.) preſently puts them upon examining themſelves and then upon eating this Bread, and drinking this cup, *ver.* 28. We may die by a *famine* as well as by a *ſurfeit*; by not *partaking* at *all* as well as by *partaking amiſs*. He in the parable that came to the Marriage-feaſt without the Wedding-garment was caſt into outer darkneſs, *Matth.* 22. 13. But then for thoſe that were invited and would not come at all, the Lord ſaid that none of thoſe *men* ſhould *taſte of his Supper*, Luke 14. 24. He that comes unworthily runs into a great danger, and ſo does he that does not come at all. There is but one way of eſcaping the danger, and that is by calling in Gods help,

help, and a diligent preparing and fitting our ſelves. Which we have great reaſon to do now.

3. Becauſe we do at this time make a very ſolemn approach to God. We are going to his Table, to be his gueſts, to eat and drink with him. And certainly we had need prepare our ſelves moſt diligently did we but rightly conſider this. When we go to the Table of a great man we do trim and ſpruce up our ſelves. It will well become us to come hither with clean hearts, when we conſider that God hath an all-ſeeing eye, and that he cannot endure to behold iniquity, God will be ſanctified by us or upon us. It is no trifling and ſmall matter that we are now about; We make a very near approach unto God, and had need therefore purge our hearts of our uncleanneſs leſt God make a breach upon us. We had need prepare to meet the Lord, and ſanctifie him in our hearts. Let us not dare to trifle in a matter of ſo great weight, nor to go about to mock God, and impoſe upon him before whom all things are naked and open. Nor let us by any means dare to ſerve God at all adventures, and do ſuch a work as this is negligently and deceitfully. If we do

God will be very far from accepting us or our ſervice.

Wherefore draw nigh to God and he will draw nigh to you. Cleanſe your hands ye ſinners, and purifie your hearts ye double-minded, Jam. 4. 8. Here is before us life and death, let us quit our ſelves like men, girding up the loyns of our mind, and imploring the aid of Heaven that our Souls may live. No leſs than the life of our precious Souls is concerned in this matter. As we do order this affair we may either live or die. Now certainly theſe things that have been named above will be ſufficient to awaken us and provoke us to diligence, if they be but believed and conſidered throughly. Having ſhewed the neceſſity of preparing our ſelves I come now to ſhew how this muſt be done. And firſt I ſhall ſhew what preparations we are to make before we do partake: Secondly what behaviour will become us when we do receive: Thirdly what we muſt do after we have received

CHAP.

CHAP. IV.

I Shall now ſhew what preparations we are to make in order to our worthy receiving of this Sacrament.

And here I might premiſe, that in general an holy life is a very good preparative to this ſervice. Were our whole life a life of Religion we ſhould be always in a good readineſs for this ſervice. That which fits us to die fits us to receive this Sacrament of the Lords Supper. And certainly an holy life is the beſt preparative for death, and therefore it muſt needs be very uſeful and neceſſary to our worthy partaking of the Body and Blood of Chriſt. He that is fit to receive the Sacrament is fit to die; and he that is fit to die is fit to receive the Sacrament; one and the ſame preparation ſerves for both. And if an holy life be a good preparative to death, it muſt be ſo for the bleſſed Sacrament alſo. But then though an holy life make a man *habitually* prepared for death, yet there

there are for all that ſeveral things adviſable to the dying man upon his ſick-bed in order to his *actual* preparation for his departure hence. And ſo it is in this Sacrament, though an holy life be a good preparative, yet it is but an habitual one; and it is requiſite that he that leads an holy life ſhould notwithſtanding that, make an actual preparation before he make his approach to this holy Table. And what we are to do in order to that I ſhall now ſhew.

1. It is very requiſite we ſhould ſet ſome time apart for this work; that we ſhould ſequeſter ſelves from our worldly affairs and buſineſs, and be at leiſure to attend upon the great concernment of our Souls. But when we are alone we muſt be greatly careful that our worldly thoughts do not thruſt in upon us and divert or diſtract us. We muſt do as *Abraham* did when he ſacrificed, and the fowls came down upon his Sacrifice, *he drove them away*, Gen. 15. 11. We muſt ſend away our worldly thoughts and cares at this time that they may not diſturb and hinder us, but that we may altogether attend upon that more weighty concern which we are about. If we do not this, we may when we are alone be as much in the World as we are

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at any other time. And therefore we ſhall do well not only to ſet ſome time apart from our worldly occaſions; but when we have done that we muſt obſtinately reſolve that no worldly thought ſhall get entrance into our hearts at that time. We ſhall be ſure to be ſollicited by our vain thoughts then, but we muſt call in the aid of God, and uſe our utmoſt diligence to keep them out. We muſt empty our ſelves of theſe buyers and ſellers, we muſt overturn their Tables of exchange, and with a great zeal whip theſe thieves out of Gods Temple.

This perhaps we may think a matter of ſome difficulty; but there is nothing greatly difficult to him that is reſolved; nothing can be ſo to him that humbly and fervently implores the grace and aid of God. Beſides it is for the life of our Souls that we do this: And if we loved our Souls as well as we do our Eſtates or Bodies, and (I might ſay) our ſins, we ſhould not find any difficulty in this matter. For, for the ſake of theſe things we can ſpend many days and not complain; and therefore have no reaſon to think much of ſpending now and then a day in conſulting the intereſt of our immortal Souls. And ſure I am there are no portions

ons of our time better ſpent than thoſe we ſpend in the diligent ſervice of God, and about the ſecuring the eternal intereſt of our Souls. We ſhall one day wiſh that ſome of thoſe hours which now we careleſly ſpend in doing nothing, or in doing amiſs, which we ſpend in impertinent viſits, or in riot and drunkenneſs had been ſpent in our Cloſets, in fervent prayer to Almighty God, and in caring for our pretious Souls. If ever we would have our Souls do well we muſt ſometimes be alone and ſet apart ſome portion of our time for our ſervice of our God. We have our Saviours example for this, though he were much called upon and greatly employed, and that always in doing good to Mankind, yet he finds time to be alone. And rather than neglect it he will defraud himſelf of his Reſt. Thus we are told that he *riſes a great while before day and departs into a ſolitary place, and there prays*, *Mark* 1. 35. He continues in *prayer all night*, Luk. 6. 12. And when his Diſciples were aſleep we find him *praying upon his knees*, Luk. 22. 41. and *praying more earneſtly*, ver. 44. So that no man may now think himſelf excuſed through the multiplicity of his affairs from his holy ſolitudes and retirements. Our Bleſſed Lord found time

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for theſe things, though he were ſo much called upon to heal the ſick, and help the needy. We muſt then ſeparate our ſelves from the world and from all its cares and pleaſures, and devote our ſelves and our time to the ſervice of God. And as it is adviſeable that we ſhould do this often, ſo is it more eſpecially that we ſhould do it before we approach to the Table of our Lord, that we may be at leiſure to fit our ſelves for ſo great and ſo excellent a ſervice.

2. It is very neceſſary that we ſhould examine and try our ſelves, *Let a man examine himſelf and ſo let him eat, &c.* 1 Cor. 11. 28. We muſt deſcend into our own ſouls, and try what we are. This is the duty of every man leſt he bring deſtruction upon himſelf. No man is to be too confident of himſelf; he muſt bring himſelf to the rule, and meaſure himſelf by that.

We are very apt to think too well of our ſelves. For we are too forward to judge of our ſelves by an imperfect rule and meaſure; to think our ſelves good becauſe we are not ſo bad as the worſt; or to judge well of our ſelves becauſe other men judge well of us; or to acquit our ſelves becauſe our Conſcience does not con-

condemn us; or perhaps we judge our ſelves in a ſafe condition becauſe we are innocent as to ſome things, and give an hearty obedience to ſome of the Laws of God. Or elſe it may be, that we think our ſelves in a ſafe condition becauſe we mean well though we do not always do as we ſhould do. We are ready to call our great ſins little ones, and our little ones none at all. Or elſe we think our ſelves ſafe becauſe we are, as we think, of an orthodox belief, or of a more refined ſect or party of men. A great many ways there are by which we may deceive our ſelves, and miſcarry eternally. And therefore we had need uſe a moſt ſevere ſcrutiny and ſearch. For our hearts are deceitful and deſperately wicked, and do eaſily impoſe upon us. 'Twas a wiſe ſpeech of one of the *Jews*, *That a man ſhould not put any truſt in himſelf as long as he lives.* And King *Solomon* tells us, that *all the ways of a man are clean in his own eyes, but the Lord weigheth the Spirits*, Prov. 16. 2. We do eaſily abſolve our ſelves; for we are partial, and greatly favourable to our own ſide. We are often heard to ſay, that indeed we are *great Sinners*, but then we

Hillel. Aveth. c. 2. S. 4.

we add that we *repent.* That we do not *keep the Law* we do confeſs, but then we profeſs to *believe the Goſpel.* We have *done amiſs* we ſay, but then we do declare that we will be *more heedful* for the time to come: We have *quarrell'd with our Neighbours* indeed, but yet we do give out that we *forgive them.* We have *not done* as *we ſhould,* but yet we affirm that we *deſire* to be *better.* But all this while it is a great queſtion whether our Repentance, and Faith, our Charity, and purpoſes of amendment, and deſires of becoming better be ſincere or not.

For all this while we are ſuppoſed not to have examined our ſelves; for when we come to do that by the unalterable Law of God we may perhaps find our ſins great, and Repentance leſs than now we conceive it to be. If we try our purpoſes of amendment, our Charity and Faith, and deſires of becoming better, we may not find them to be that which we would have them be thought to be. It will be well for us therefore that we examine and prove our ſelves, as the Apoſtle requires we ſhould, leſt we deceive our ſelves

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for ever when we take up with that which is counterfeit and insincere. We are easily perswaded to do this when our Estates or Lives are concerned; In that case we love to take a sure course, and to search into the bottom of the thing. 'Twere well for us we were as curious where our Souls are so nearly concerned. We shall find it worth our while to examine and try our selves. And I shall shew what things they are which we are to examine in order to the fitting our selves for the Supper of the Lord; and the right understanding what will become us in so weighty an affair.

CHAP.

CHAP. V.

THE firſt thing that we are to examine is what we have done amiſs, and what we have omitted. We are obliged to conſider our ways and to look back upon our lives and converſations, and obſerve wherein we have tranſgreſſed the holy laws of God. We muſt make a diligent ſearch into our hearts and moſt carefully reflect upon our lives paſt. And for the better ſucceſs of this work we may take theſe following rules.

1. We muſt be greatly careful that we be not remiſs and careleſs in this ſearch: That we do not ſearch for our ſins as ſome negligent officers ſearch for offenders, whom they have no mind to find out. But as the *Jews* were very curious in ſearching for leaven, and as the Prieſt was obliged to be very exact in ſearching after the Leproſie that did ariſe in a man or houſe, ſo muſt we be. We muſt ſearch narrowly,

as the faithful Physician does by his Patient whose health he does consult. He does curiously observe the nature of his disease, all the moments of its rise and growth, its symptoms, and its types, that he may know how to help nature, and counterwork the disease. Or as a faithful and skilful workman that would uphold a decaying house, he searches diligently into its several parts, examines the foundation, considers its sides and superstructures, that he may obviate and prevent its fall. So must we do, we must descend into every corner of our hearts, look very diligently over our lives, and well consider our wayes that we may find out what is amiss in us. The interest of our Souls is greatly concerned, if we leave any sin which we might have found out, our condition is full of danger. A little leaven leavens the whole lump; and therefore it concerns us highly to be very exact in our search.

2. We must be careful that we make this search by the light of Gods Law. The *Jews* require when men search for leaven against the Passover, that they should do it by the *light of a Candle*. We had not need be in the dark when we go about such a work as this is, and

Pesach. c. 1. s. 1.

and we had need have a clearer light than that of our own Conſciences is. The Law of God is an unerring rule; by this we muſt try and ſearch our ſelves. And therefore we had need know this Law or elſe we ſhall not be able to judge our ſelves by it, and conſequently very unfit to approach unto the Table of our Lord. By this Law we may find out what we have done amiſs. This glaſs will diſcover our ſpots. And though we may think our ſelves very innocent, yet upon our trial we ſhall find many things amiſs.

For the Commandment is exceeding broad; we are very apt to ſay with the man in the Goſpel, *all theſe things have we kept from our youth up*, Matth. 19. 20. But we conſider not how far the Law of God extends and reaches. We are commanded *to have no other gods before the Lord our God.* We perhaps are ready to think that we do not break this Law till we fall down and worſhip ſome new Deity. But we are much deceived in this. For by this precept we are obliged to love God above all things, to pray to him, fear him, truſt in him, give him thanks, and in all things to prefer him above all the things of this preſent World. And therefore if we find our ſelves devoid of the love of

God, or (which is all one) full of the love of this World and of our ſins; if we find we love or fear, or truſt in any thing more than in him; that we do not give him hearty thanks for his mercies, nor yet heartily pray for his grace and aſſiſtance, we may certainly conclude that we are offenders againſt the Law of God. We are commanded that we *ſhould not kill*: Now not only he that ſheds his brothers blood but he that hates him, and cenſures him is guilty of a breach of this Law. *He that hates his brother is a murderer*, 1 Joh. 3. 15. Again, when we are forbidden *Adultery* we are guilty when we look on a Woman to luſt after her.

For the Law as was ſaid afore, is exceeding broad. It does not only oblige the outward but the inward man; It does not only forbid us to *do* but alſo to *think* any evil. When it commands a duty it muſt be ſuppoſed to require all thoſe things which are the means that lead us to it. And when it forbids a ſin it muſt be thought to forbid whatever would induce us to it. We have reaſon to think ourſelves guilty not only when we do directly break the letter of the Law, but when we tranſgreſs againſt the inward and ſpiritual meaning of it. We are guilty not only

only when we commit a ſin our ſelves but when we make others to ſin, nay when we do not reprove and hinder others when we can. There are many wayes by which we become tranſgreſſors. And there is no better way to find out our iniquity than by comparing our lives with the Law of God.

If thoſe men did but carefully do this, who now pride themſelves as better than their neighbours, they might find very foul ſpots where as now they think all their wayes clean. This would ſhew them thoſe faults which their pride and luſt will not now let them ſee. Our Conſcience is many times but an imperfect light, and is always ſo when 'tis not enlightned from the Law of God. 'Tis that Rule by which we are to meaſure our ſelves. And therefore if we would find our ſin let us take this light to direct and guide us in our ſearch.

3. We muſt be very particular in this ſearch. That we are ſinners we may eaſily find, but we muſt not ſatisfie our ſelves in this, but muſt find out our particular ſins which we are guilty of. For if in order to our pardon we muſt confeſs and forſake our ſins, we had need find them out; if we do not do this 'tis not

like we ſhould confeſs them and forſake them. For how can we be thought to confeſs and forſake thoſe ſins which we are ignorant of? And if we do not this what hopes can we have of pardon?

Indeed where we cannot by our utmoſt ſearch find out every ſin, we may yet hope for pardon if we humbly and penitently beg it with the *Pſalmiſt*, who prays to God to *cleanſe him from his ſecret faults*, Pſal. 19. 12. But this we may hope when we cannot find out our particular ſin; when we can do that, we muſt know it is our duty to do it in order to our confeſſion and our pardon. And a thing very advisable it is, that we ſhould have ready by us at ſuch times as this a moſt particular Catalogue of our ſins, and that we do in our private prayers as particularly confeſs them to God. It is very eaſie and common to confeſs our ſelves ſinners to God, but there is a great cheat in that general confeſſion, and if we would have pardon we muſt be more particular.

In which the Reader may be aſſiſted by the heads of ſelf-examination at the cloſe of the Book called the *Whole duty of Man.*

4. We muſt not only make a particular ſearch after our ſins, but we muſt alſo well conſider of the degrees and aggravations

of them. For all ſins are not alike. There are many circumſtances that do encreaſe our guilt, and therefore if we would not hide our fault, we must ſearch after theſe things.

Now there are ſeveral things which do greatly enhance our guilt, and make our ſins more exceeding ſinful, that give them a deeper dye and ſtain. Now every ſin is a tranſgreſſion againſt the Law of God, but yet there are ſome ſins which are more haynous than others;

1. As for example, when our ſin is ſuch as is not only againſt the Law of God but againſt our own *Conſcience* alſo; when we know the Law and our Conſcience does make a faithful report of it, and yet we will commit it. *He that knows his Maſters will and doth it not ſhall be beaten with many ſtripes.* This is no ſmall aggravation of our guilt when we *rebel againſt the light. This rebellion is as the ſin of witchcraft.* We have no manner of excuſe left us in this caſe, and therefore ought to humble our ſelves greatly under ſuch ſins as theſe are.

2. Again when we are *vincibly* and *culpably ignorant*, and bribe or blind our Conſciences, our guilt is alſo greatly aggravated. Perhaps we will not know our

duty that we may not be thought obliged to do it. Or we have certain arts to bribe our Conſciences, or have found out ways to ſtop their ſentence. This is a moſt hainous aggravation of our guilt, and comes up very near to that which was named laſt. He is not only a very wicked ſervant that refuſes to do what he hears his Maſter command him, but he is alſo very wicked that ſtops his ears, and will give no heed to what he does command him. The one *rebells againſt* the *light*, and the other *ſhuts* it *out*. The one will *not admit* the *truth*, when the other will *not obey* it, but detains it in unrighteouſneſs. There are no men ſo deplorably blind as they that will not ſee. 'Tis to be feared there is too much of this abroad in the World. Men are afraid of the light and therefore they run away from it. And are therefore like the old *Turk* we read of, who being conſcious that by his Law he ought not to drink any Wine was yet reſolved to drink it, and ſo he did, but before he drank he gave ſome great ſhouts; *which he did*, as he ſaid, *to give his Conſcience warning that it might ſtand away, and not behold his wickedneſs, nor be guilty of it.* Certainly too many men take this courſe or elſe they could never

Buſbequii Legat. Turc. Ep. 1.

ver do what now they do. They diſmiſs their Conſciences when they would interpoſe. And find out ways either to keep them from *ſpeaking*, or elſe from *being heard*. But whoever hath uſed theſe arts hath contracted a great guilt.

3. Another great aggravation of our guilt is that we have ſinned after *Vows* of better obedience. And there is ſomething of this to be found in every ſin we commit; for it is committed againſt our *Baptiſmal Vow* when we did moſt ſolemnly devote our ſelves to the ſervice of God in oppoſition to the Devil, the World, and the Fleſh. And many of us have made the ſame Vow again upon a bed of ſickneſs, in times of danger, or when we did partake of the Supper of our Lord. And to relapſe after all this does greatly increaſe our guilt. We are very wretched ſinners if we break theſe *bands aſunder, and caſt away theſe cords from us.*

4. But ſtill our ſins are again the greater when they are committed and continued in after the ſingular and eminent *mercies* of *God* towards us, which *lead us to Repentance*, Rom. 2. 4. For now we add the greateſt *ingratitude* to our other guilt, and do by that fill up the meaſure of our iniquity. And there is no man living

living but may eaſily find this aggravation in his ſins. For certain it is, however we complain of our miſeries and needs, we are encompaſſed about with the mercies of Heaven. And there is no man living ſo miſerable or wretched but if he would but conſider and reflect, would eaſily find this to be a truth. Certainly the hopes that we ſtill have of Heaven, and the means of grace are moſt unſpeakable mercies. But beſides, if we look back, we may find many other ſingular mercies of God towards us which do upbraid us for our great unthankfulneſs. He hath many times kept our Souls from death, our eyes from tears, and our feet from falling. He hath long waited for our return, who might long ago have placed us among the dead and damned; which is a plain demonſtration that God hath been greatly kind unto us, and ſo far from deſiring our death that he ſhewed himſelf (when we did chuſe the paths that lead to death) deſirous that we ſhould turn and live.

5. That our ſins are committed under the *means* of *grace* is ſtill a farther aggravation of our guilt. The Goſpel hath provided us ſufficient help and aſſiſtance to do the will of God. If we do amiſs it is becauſe we will not uſe the means which God

God hath offered us that we might become better. There is a ſufficient aid at hand if we will make uſe of it. The Goſpel does not only require our obedience but alſo enables us to obey. If we do but humbly beg the holy Spirit of God, and do it but as earneſtly as the hungry child will beg bread of his Father, we ſhall as certainly receive this heavenly aid, *Luk.* 11. 13. This Spirit *will help our infirmities*, Rom. 8. 26. And if he dwell in our hearts we ſhall find him that *is in us greater than he that is in the world*, 1 Joh. 4. 4. Now certainly we are very fond of our ſins, if we will not do our utmoſt to get rid of them. The way is eaſie and plain before us; we may be better if we will not make light of the aid and aſſiſtance of Heaven. Our freedom from ſin is purchaſed by our Lord, and offered us in the Goſpel, if we accept it not upon ſuch eaſie terms we deſerve to be ſlaves for ever. 'Twill be but juſt we ſhould be uſed as the ſervant under the Law, who might have his liberty and refuſed it; he was made a publick ſhame for his great folly in refuſing to go free, when his freedom was offered him: (For that is thought to be the meaning of what followed upon his re-

refusal), for his Master carried him away to the Judges, and at the gate of the house or court of Justice, he bored through his ear with an awl, and he was at once marked and condemned to be a servant for ever, *Exod.* 21. 6. It is no little aggravation of our crime that we do amiss when we have such advantages of being and doing better.

6. That we continue in our sins notwithstanding the very *severe afflictions* which God hath sent upon us to wean us from them is another consideration that does heighten our guilt. Nay we many times commit our sin when Gods hand is striking us, we little regard the discipline of Heaven; when his judgements are upon us yet we will not learn Righteousness. There is a mark set upon *Ahaz* for this, *In the time of his distress did he yet trespass more against the Lord. This is that King Ahaz*, 2 Chron. 28. 22. This was a most hainous impiety, and that which very greatly increased his crimes.

7. Again, another thing which adds a weight to our guilt is this, when we relapse frequently into those very sins which we have formerly confessed to God, and beg-

begged his pardon for. When we do confeſs and ſin again, and keep in this black circle of the Devil. In this we do mock Almighty God, and may well be aſhamed to lift up our eyes to Heaven if we well conſider it. In our dealings with one another we eſteem that man void of all ingenuity that begs our pardon, that he hath offended us, and yet holds on to do us the ſame deſpites and injuries. How horribly diſingenuous are we then when we daily put affronts theſe upon God himſelf, when we do often confeſs but never forſake our ſins.

8. Another aggravation of our guilt is when we continue in thoſe ſins which we have no temptation to commit, and might moſt eaſily avoid. Such are generally the ſins of the tongue; there is no natural deſire that is gratified by ſwearing, or by evil ſpeaking, and ſlandering one another. Theſe are indeed moſt hainous offences againſt Almighty God; and their guilt is the greater becauſe there is nothing of temptation to commit them, and they are moſt eaſily avoided whatever the ſinner may plead for himſelf. Certain it is a man may as eaſily bleſs God as take his name in vain. To ſpeak well of our neighbour

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is as soon done as to speak amiss. A good word costs us no more pains than a bad one. And what wretched sinners are we who chuse to do amiss when it is as easie for us to do well; and certainly so it is in many cases.

9. Another aggravation of our sin is when we have not only sinned our selves but caused others to sin too. This brand was upon *Jeroboam* that he did not only sin himself, but also caused *Israel* to sin. Certainly our own scores will be great enough, we shall not need have the sins of others to account for besides. It will well become us to consider of this when we search into our hearts and lives; whether we have not by our *counsel* or *example*, by our *neglect* and *unfaithfulness* caused others to go astray; who might have been preserved from the errour of their way had we been faithful to them in our reproofs and exhortations.

10. Lastly, another degree of our sin is when it is come to an *habit* or *custom*. And this does still make our sin the greater; for now our sin is grown up to a full measure and to the highest stature and pitch, and then we may well reckon our selves to be not only sinners, but workers of iniquity.

It

It is very adviſable that we ſhould conſider of theſe Aggravations of our ſins in order to the more full humiliation of our ſouls before God. It is very needful that thoſe things which do greatly encreaſe our guilt ſhould be particularly confeſſed and lamented in the ſight of God. Now it is very evident that the particulars abovenamed do very much heighten and increaſe our guilt.

Indeed every ſinner, does tranſgreſs the Law of God, that Law which is holy, juſt, and good; for ſin is the Tranſgreſſion of the Law. But then he that ſins againſt the clear dictates of his own *Conſcience* alſo, contracts a double guilt; he that ſins after his ſolemn vows of obedience, adds *treachery* to his other guilt; and he that ſins after many mercies, adds *ingratitude* to his other ſins; every ſin makes us obnoxious to Gods diſpleaſure, but yet are there many degrees in our ſins which do greatly aggravate our fault, and introduce a new and greater guilt upon us. And certainly to abound in ſin under the greateſt means of grace; to continue in our folly when the rod of God lies heavy upon us; to commit the ſin which it is ſo very eaſie to avoid; to repeat our ſin

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when we have confeſſed and bewailed it, to ſin and to cauſe others to ſin alſo; to contract habits and cuſtoms of evil doing; theſe are things which are by no means to be forgotten in our ſearch becauſe they do import ſo much of guilt, and ſo great a degree of wickedneſs.

But all that hath been ſaid is but relative to ſomething elſe; we are not fit to receive the Sacrament as ſoon as we have found out our ſins. The *Jews* were not only obliged to *ſearch* for their Leaven at the Paſſover, but alſo to *purge* it out. And their ſearch was in order to their putting it away. They might not leave it where they found it, but were obliged to put it from them; we muſt do ſo by our ſins too; and therefore we muſt now conſider what we are obliged to do in the next place.

CHAP.

CHAP. VI.

WHen we are gone thus far, and have found out our ſins we muſt then put them away by a true and hearty Repentance. Unleſs we do this we ſhall eat and drink Damnation to our ſelves. Now becauſe, though Repentance be very commonly pretended to, yet we do often miſtake our ſelves in it, and take that for it which comes far ſhort of it; therefore it is very neceſſary we ſhould examine our Repentance, and very carefully try whether it be ſuch as is never to be repented of. For as it is very common with men to think they *have not ſinned* when *they have*, ſo it is alſo as uſual a thing with them to conceit that they *have repented* when indeed they *have not*. For we are too apt to think Repentance no more but a calling to God for mercy, or a general confeſſion that we are ſinners, or ſome ſudden purpoſes of amendment of

Life, or at most the actual abstaining from our sin. Therefore it will be worth our while that we examine our Repentance, and that we may do by the following Rules.

1. He that Repents is greatly sorrowful for his sin. He is inwardly grieved that he should offend God by his sins; and would rather chuse any loss or trouble than commit his sin again. His sorrow is very hearty and unfained; he is grieved in earnest, and his grief is great according to the measure and proportion of his sin and folly. He is vile and base in his own eyes, and is greatly afflicted for his wickedness. Indeed the sincerity of his sorrow is not altogether to be measured by his tears which he sheds: For though tears be reputed the expression of our grief, yet are they but the expression of it: Grief does many times break out this way; But yet a man may be greatly sorrowful when the greatness of his grief cannot be gathered from the multitude of his tears. Some there are who do easily weep a very trifling matter will draw forth plenty of tears. But there are others who *grieve more* and yet *weep less*. But then it

is ſtill an ill ſign if when we have tears for every little trouble, we have none for our ſins. We read of one *Alexander Pheræus* that he was ready to weep at the acting a Tragedy, and that he left the Stage that the Spectators might not behold his tears: But then we alſo read of the ſame man that he ſhed the blood of many *Theſſalian* Nobles with dry cheeks. Such falſe tears had that Tyrant at his command. Certainly we may well ſuſpect our ſelves when we can find plenty of tears upon every little accident which doth diſturb us, and yet can find none at all for our hainous offences againſt God. For it may be reaſonably thought, that if our grief were hearty and pungent which we have for our ſins, it would break out at the ſame vent which it is wont to find upon all other occaſions. Certain it is however that the true Penitent is a very ſorrowful man; and though his temper may not give way to plenty of tears, yet his real grief is not the leſs. Though he do not weep ſo plentifully, yet he grieves as heartily as he that doth. He does afflict himſelf for his ſin, he judges and condemns himſelf, and feels as much pain in his Soul, and as cordial a ſorrow

Plutarch. Pelopidas.

as he that weeps bitterly.

2. He that truly repents does confeſs his ſins unto God. And this he muſt do in order to his pardon, *If we confeſs our ſins he is faithful and juſt to forgive us our ſins, &c*, 1 Joh. 1. 9. But then this confeſſion alone does not bring us nearer our pardon, we muſt confeſs them with ſhame and ſorrow; we muſt judge and condemn our ſelves; and after the moſt humble manner debaſe our ſelves, and beg pardon from God. Our confeſſion muſt be very humble and very full. We muſt be particular in it, and not content our ſelves that we confeſs our ſelves to be ſinners in general, but we muſt confeſs our particular ſins unto God. We muſt confeſs all the ſins we can find, all that we can remember: And then for thoſe which we cannot find, or do not remember, it will be needful that we ſhould pray alſo for the pardon of them as the *Pſalmiſt* does, *Cleanſe thou me from ſecret faults*, Pſal. 19. 12. And as we muſt confeſs our ſins, ſo we muſt alſo confeſs the degrees and the aggravations of them; for theſe do greatly inhance our guilt and ſwell our ſins into a very great meaſure. But all this while we [illegible] very greatly careful that our confeſſion

feſſion be the reſult of our real ſorrow and trouble of heart. God will not be put off with a parcel of good words. If we do not abhor our ſins it will not avail us that we do confeſs them. God knows our ſins already, nor is he pleaſed to hear us repeat them to him unleſs we hate them, and be really preſſed with the burden of them. 'Tis the burdened ſinner whom God hath a reſpect unto: He that is full of his ſorrow for his ſin, 'tis he that confeſſes his ſin as he ought; ſuch a man finds the advantage of an humble confeſſion of his ſin unto God. For this gives a great eaſe to his Soul, which would have been overcharged if he ſhould have kept ſilence. This the *Pſalmiſt* tells us, *When I kept ſilence*, ſays he, *my bones waxed old,*——— *and my moiſture is turned into the drought of ſummer.* But then he adds, *I acknowledged my ſin unto thee, and mine iniquity have I not hid. I ſaid, I will confeſs my tranſgreſſions unto the Lord; and thou forgaveſt the iniquity of my ſin.* And then we find him greatly at eaſe and quiet, *Pſal.* 32. 3, 4, 5, 6, 7.

3. He that truly repents does forſake his ſins and lead a new life: He does not only purpoſe but he really does that good

which he did intend to do. He does not lead ſuch a life as he did before. He abſtains from the ſin which he formerly loved and followed. Nor does he only abſtain from it, but he does abhor it, and ſo he does every ſin whatever; and gives up himſelf to an univerſal obedience to all the Laws of God. We have no reaſon to think we have repented till we lead a new and an holy Life. 'Tis this which compleats our Repentance, and nothing ſhort of this can give us any aſſurance that we have Repented, and that we are in the ſtate of Grace. It is a vain thing to think that we are the better for purpoſes of amendment when we do not amend. If we purpoſe never ſo much to do well and yet continue in our evil doing we ſhall be reputed amongſt the workers of iniquity. Repentance imports a change both of heart and life. It requires a new life and converſation, and where there is this grace there is this change to be found. The Holy Scriptures annex our pardon to our Repentance, but then they require ſuch a Repentance as does import no leſs than a new life and converſation. Thus we find in the Prophet how the Repentance of a Sinner is expreſſed, *If he turn from his ſin, and*

and do that which is lawful and right; if the wicked reſtore the pledg, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live he ſhall not die, Ezek. 33. 14, 15. Again, *If the wicked will turn from all his ſins that he hath committed, and keep all my ſtatutes, and do that which is lawful and right, he ſhall ſurely live and not die*, Chap. 18. *ver.* 21. And when the ſinner is called upon to repent we find it thus expreſſed, *Seek the Lord while he may be found, call ye upon him while he is near; let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord*, Iſa. 55. 6, 7. By which it is evident that Repentance implies a change of Life, and ſo indeed it does. That man that reſolves to do well and does not do it, does at once mock God and cheat his own Soul.

4. He that truly repents, his Repentance does ariſe from his love to God, and an hatred to his ſins becauſe they are an offence to God. This is the root from whence Repentance does ſpring.

The love of God conſtrains the Sinner to Repentance; and his love to God it is that makes his Repentance of the right kind and ſtamp. It is very poſſible that a

man may be greatly ſorrowful upon the account of his ſins, and that he may make a particular confeſſion of them to God, and when he hath done that he may forſake his ſins too, and yet not have the grace of true Repentance all this while. And that becauſe this change does not ariſe from a love to God and an hatred of his ſin as it is an offence againſt God. A man may be very ſorrowful for his ſins becauſe they have brought a great miſery upon him, and do beſides expoſe him to the juſtice of God. Such a man is ſorrowful for the ill conſequence of his ſin rather than for its obliquity and immorality. And perhaps he forſakes his ſin too and yet is no true Penitent. For he may leave his ſin for many reaſons and yet not repent of it. A bare abſtaining from ſin is no ſufficient argument that he hath repented of it. A man may forbear his ſin and abſtain from it becauſe he cannot follow it, or hath not the liberty to enjoy it any longer, and yet his mind remains unchanged ſtill; or elſe perhaps he exchanges one ſin for another, and chuſes a ſin which he judges moſt expedient. But the true Penitent abſtains from his ſin becauſe he loves his God. Nay, he does not only abſtain from

from his ſin but he hates it alſo.

The reaſon why he leaves his ſin is becauſe he is himſelf changed in his mind and affections: He now hates what he loved before, and flies from that which before he did purſue. He ſees his folly as well as his miſery, and leaves his ſin, not only becauſe God is juſt, and will ſeverely puniſh the wicked, but becauſe he is good and holy, and cannot endure to behold iniquity. He abſtains from his ſin not only becauſe it is forbidden fruit, but becauſe it is contrary to his nature. He that is not in the ſtate of Grace may abſtain from his ſin as a ſick man does from ſalt meats (which yet he greatly loves) becauſe his Phyſician and his intereſt ſeverely forbid him: But the true Penitent forbears his ſin becauſe he finds in his Soul an antipathy againſt it; and not only becauſe it is forbidden.

Such a Repentance as this muſt we find in our Souls before we can be fit to partake of theſe holy Myſteries. And well it will become us to be greatly humbled for our ſins, and to abhor them when we do commemorate the death of our Lord and Saviour. For he died for ſin, and endured the ſhame and ſorrow of the Croſs that he might

might no longer abide in us. And if we come with our ſins to this holy Table we do crucifie our Lord afreſh, we do trample upon his precious blood, and count it a common and unholy thing.

5. To what hath been ſaid this muſt be added, that when by our ſin we have not only offended God but alſo injured and wronged our neighbour, we are ſtrictly and indiſpenſably obliged to make him reſtitution, as well as to beg the forgiveneſs of God. We can expect no pardon from God if we do not make amends to our neighbour whom we have wronged. *If the wicked reſtore the pledge, and give again that he had robbed, &c, he ſhall ſurely live and not die*, Ezek. 33. 15. But then if he do not this (or ſincerely reſolve to do it aſſoon as he is able to do it) he ſhall ſurely die and not live. And his partaking of this holy Table ſhall be ſo far from ſaving him from the anger of God, that it will encreaſe his guilt and add to his ſin. Let no man think that God will hear him if he do not make his brother amends for the wrong he hath done him. We have a ſtory in our Books of one *Halyattes*, that his Soldiers did ſet on fire the Corn of the *Mile-*

Herodot. Clio.

Mileſians, and that the fire by the violence of the wind caught hold of the Temple of *Minerva* and burnt it down. It happened ſometime after this that *Halyattes* falls ſick, and ſends to the Oracle to know what would be the ſucceſs of his diſeaſe; but the Meſſengers were told by the Oracle, that *they muſt not expect any anſwer till the Temple which they had burnt were firſt repaired.* Moſt certain it is that we ſhall have no return of our prayers from Heaven, when we confeſs and beg the pardon of our ſin, unleſs we do firſt make reſtitution where we have wronged our brother. It cannot be thought we have repented if we do not reſtore. There is no ſacrifice will expiate our crime if we do not alſo make reſtitution. Under the Law of *Moſes* he that had wronged his brother was obliged indeed to bring a ſacrifice for his atonement; but then at the ſame time he was obliged to make a full reſtitution to his neighbour whom he had wrong'd; and to add alſo a fifth part to the principal before he could be forgiven *Levit.* 6. He that wronged his neighbour was by that Law ſometimes liable to reſtore double, *Exod.* 22. 4. 9. Some-

v. Maimon. Hal. Shevuoth, c. 8.

times

times four and five fold, *ver.* 1. where the Treſpaſſer was convicted: But then where the offender became penitent, and confeſſed his ſin; yet in this caſe he was obliged to make reſtitution, to add a fifth part, and to bring his offering, *Numb.* 5. 7. His Repentance, nor his offering would not ſerve his turn unleſs he alſo made amends to his neighbour whom he had wronged. Nay the day of expiation (as the *Jews* teach us) would not avail to take away the guilt which we contracted by doing wrong to our brother.

v. L' empereur in Bava Kam. C. 7. S. 1.

v. Joma. c. 8. Miſen. 9. Shulchan. Aruch. H. Jom. Kippu.

And we muſt remember that we are obliged to make reſtitution not only where we have done an open and forcible injury: As the robber and thief, and violent oppreſſor are bound to reſtore what they have wrong'd their brother of by their violent injuſtice. But we are alſo obliged to reſtore what we have by any means unjuſtly got the poſſeſſion of. And there are more ways than one by which we may become guilty of injuſtice. He that overreaches, and out-wits his brother in a bargain, he that in his trading deals fraudulent-

dulently and insincerely; he that hides and conceals from his neighbour his just rights and dues, such men as these are obliged to make restitution as well as open the robber and the thief. There are indeed very many things which the Laws of the Land do not take notice of, which yet we are obliged to in the Court of Conscience. And we are before we do receive this Sacrament, very severely to examine our own Consciences; Whether in our dealings with men we have done as we would be done by, and have not detained and with-held our neighbours due from him. Indeed we are come to that pass that we are not afraid of doing an unjust action if we can but do it cautelously and slily. Nay we are ready to rejoyce when we have cunningly circumvented our brother, and men look upon it as but a little fault, if any at all, when they do craftily circumvent even him that attends upon holy things. But certain it is, whoever does wrong his brother and him that Ministers at Gods Altar, he deceives himself most, and must never look for pardon from God till he have repented of his sin and made restitution for the wrong he hath done.

And

And what hath been ſaid hitherto of the neceſſity of making reſtitution muſt not only be underſtood of the wrong we have done to our neighbour as to his goods and eſtate, but of all other wrongs whatſoever. And particularly of that wrong we have done to his name and credit. We ought to judge the beſt of all men, and to make the moſt charitable conſtruction of all the actions of our neighbour: And therefore if we have done otherwiſe we are obliged to Repentance, and to reſtitution for the wrong which we have done. If we have openly ſlandered our brother, or more cloſely and ſlily undermined his credit and good name, we are obliged in this caſe to make as far as we are able a reparation. That is, we are obliged to unſay what we have ſaid, and by our words do him honour as we have endeavoured before to do him a diſcredit. In a word, we are bound to make him ſuch an amends as we are able, or ſuch as may ſatisfie him to whom we have done the wrong. And when we have done this we muſt humble our ſelves greatly in the ſight of God for this ſin, and be very careful that we ſin no more.

Thus

Thus muſt we cleanſe and purge our Souls before we dare to come to this holy Table. We muſt purge out our old leaven that we may be a new lump: Otherwiſe we ſhall meet with death there where we might elſe have found Life. And we ought therefore to be very careful and ſolicitous, leſt we ſhould by our remiſſneſs and hypocriſie expoſe our ſelves to the greateſt curſe. As we love our Souls then we muſt not only find out our ſin, but we muſt put it away alſo; and before we preſume to eat of this Bread and drink of this Cup, we muſt find in our Souls ſuch a repentance as is never to be repented of.

CHAP.

CHAP. VII.

BUT as we muſt come to this Sacrament with a ſincere and hearty Repentance for our paſt ſins, ſo we muſt alſo come with full purpoſes and reſolutions of Amendment of Life for the time to come. Now becauſe our Reſolution like our Repentance, is many times weak and inſignificant, it will therefore well become us to examine theſe purpoſes, and reſolutions of newneſs of life, which we ſo frequently pretend, when we make our approaches to this holy Table. For it is very evident that there are very many men that give good words, and make fair promiſes of Amendment of Life, upon the bed of ſickneſs, or at the approach of this Sacrament, who yet are ſo far from making their words good, that they do ſometimes run into a greater exceſs of folly and wickedneſs than they were guilty of before. We ſhall therefore do well to try our purpoſes and reſolutions, and narrowly

rowly to examine them whether they be ſuch as are like to hold or not, and to that purpoſe we may conſider the following Severals.

1. We have little reaſon to give credit to raſh and ſudden purpoſes of Amendment of Life. The ſinner does now and then reſolve vehemently againſt his ſin; but it is when he hath newly ſurfeited upon his folly, and defiled himſelf with his ſin; then indeed he is ſick of it for a while, and reſolves to lay it aſide. Or perhaps ſome great and amazing affliction falls upon him, and this brings his ſin to remembrance, and he ſuddenly reſolves he will put away his ſin and lead a new life; but when this tempeſt of ſorrow is over, and his appetite returns anew upon him, he does eaſily embrace his folly again, and is as much the child of Satan as he was before. Such a man is troubled at the miſchief which his folly hath betray'd him to, and is ſick of his ſin for a while becauſe he hath taſted of the bitterneſs which did attend it. But when he hath forgotten the trouble and the pain his ſin hath put him to, then he returns to it again. There are thoſe in the world that do frequently re-

ſolve againſt their ſins, and yet do as conſtantly commit thoſe very ſins which they ſo paſſionately reſolve againſt; and that becauſe it was not their ſins which gave them ſo much trouble but the evil effects and conſequents which did follow upon them. For when their ſin courts them and ſmiles upon them, when it follows them officiouſly, and pleads for a reconcilement they readily yield themſelves up to their ſlavery again.

2. We have little reaſon to truſt to that reſolution which we have formerly found ſo very ineffectual. If we find that we have often reſolved as much as now we do againſt our ſins, and yet that for all that when the ſolemnity hath been over we have forfeited our good promiſes, we have very little reaſon to truſt our ſelves. That man who hath been often a partaker of this Sacrament, and hath as often made his reſolves to become better, and as often broken them, hath no reaſon to believe himſelf, nor to communicate again till he find a change in himſelf. For it is to be ſuſpected that ſuch a man's reſolutions of Amendment are but formal and of courſe; and that he is only over-awed with the great-

greatneſs of the approaching Solemnity, and not truly out of love with his ſins which he pretends at this time a defiance to. The beſt evidence of the ſincerity of our Reſolutions is this that we do as we have reſolved: Unleſs we do this there can be nothing more inſignificant than our Reſolutions are. And ſure it is in every thing elſe we judge thus. Not he that reſolves but he that fights couragiouſly gets the victory. Our reſolving does not alone ſet forward any work, 'tis the putting our Reſolutions into practice which does avail us.

3. He that reſolves as he ought to do muſt reſolve not only upon the end but alſo upon the means which lead to it. We are forward to reſolve for Heaven at large, but conſider not of the way and means which will bring us thither. We are generally willing to be happy but yet we do readily excuſe our ſelves from the difficulties and ſeverities of an holy life. He that reſolves to be *temperate* muſt alſo reſolve to avoid his *evil Company* that drew him to that exceſs, to paſs by the door where he is wont to be drawn in. He that reſolves to be chaſt muſt alſo reſolve to decline the houſe of a whoriſh Woman,

and to ſet a watch upon himſelf that he be not enſnared with her enticements. He that reſolves againſt his ſin muſt reſolve alſo againſt every thing which leads him to it; and he will ſhew himſelf ſincere in his Reſolutions by his uſe of ſuch means as would gain his end. There is nothing more ridiculous than our Reſolution if we reſolve upon the end, and not upon the means alſo which lead unto it. We think ſo in other things; we do not think we ſhall ever be rich by a reſolving only to be ſo. We muſt be provident and frugal as well as reſolute before we can attain our end. 'Tis not Reſolution makes a man learned unleſs he add endeavours to his Reſolution. We may reſolve what we will, but we ſhall be never the nearer to our end unleſs we uſe the means as well as reſolve upon the end. We never heard of any man that gained his end by reſolving upon it, unleſs he uſed means for the accompliſhing his intention. Reſolution does us no good when it is alone. It ſets us forward greatly when we uſe proper means, but unleſs we do that we are not at all advanced by it.

4. He that reſolves as he ſhould do places before his eyes the difficulties and inconveniences which he is like to meet with

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in his way. Like a wiſe builder he does forecaſt his charge before he begin his work; or like a prudent Commander he does well conſider his number, and ſtrength before he fall upon the army of his adverſaries, *Luk.* 14. 28. He that reſolves to part with his ſin muſt reſolve to be for ever deaf to its allurements for the time to come, to ſubdue all his affections to it, to bid it an eternal farewell. And he may do well to think before-hand what difficulties and labours this will expoſe him to. He will do well to think that he cannot do it unleſs he be always upon his watch, and denying the cravings of the ſenſual life. He muſt be content to croſs his own impetuous deſires, to diſpleaſe his companions and familiars, to be houted and laughed at as fool and coward; He muſt reſolve to perſevere in an holy life although he diſpleaſe his greateſt friends, although he loſe his worldly goods, aye and his life alſo. He that reſolves as he ſhould do, muſt ſet before his own eyes all the difficulties which he is to paſs through. Unleſs he do this it is not to be thought but he will be unprovided for his Chriſtian warfare. And he muſt do this after the moſt lively manner that can

be, as if he were juſt ready to be put upon the trial. Let him conceive that he may preſently be put to it whether he will diſpleaſe God or forfeit his worldly eaſe and wealth: Whether he will ſuffer or ſin; whether he will chuſe to loſe his life or Gods favour. He ought not to look upon theſe things at a great diſtance, but to ſuppoſe them near at hand and ready to be offered to him. This he muſt do if he will reſolve as he ought, and ſo as his purpoſes may hold. We reſolve raſhly and at ventures, and that is the reaſon that our Reſolution comes to no good effect. We do as the Kinſman of *Naomi* did who when he was asked, *Whether he would redeem the land of Elimelech?* preſently ſays, *I will redeem it*; but then when he is told that he muſt alſo buy it of *Ruth*; he anſwers that he *cannot redeem it*, Ruth. 4. We do juſt ſo, we do readily reſolve for Heaven very often, but yet when we ſee what it is like to coſt us we do as frequently revoke our word. The man in the Goſpel would needs know of our Saviour what he ſhould do that he might *have eternal Life:* But when he underſtands what it will coſt him he *goes away ſorrowful*, Matth. 19. We do very eaſily reſolve

to

to be happy, but we are not willing to take pains to attain our desires. We are very willing to have our hire but not willing to bear the heat and burden of the day. He that resolves to become a new man must arm himself with the whole armour of God: He must resolve to be hardy and couragious against all the shocks and encounters he is like to meet with in this present evil World. He may expect to meet with many troubles in his way, and therefore must resolve very stedfastly not to alter his mind whatever rubs or obstacles shall lie in his way.

5. He that resolves as he ought to do doth earnestly implore the grace and assistance of Almighty God. He is very distrustful of himself, and therefore does betake himself to the Divine aid and help. He knows that he stands in need of Gods aid, and that without him he can do nothing as he ought to do. He does not relie upon his own strength and abilities, but then he thinks himself only safe when he flyes to God for help in the time of need. This is that upon which he does alone rest and relie. He easily foresees many storms arising upon him, he can easily discern that his strength is small, and

that his enemies are ſubtle and ſtrong; and therefore he hath recourſe to him who is infinitely wiſe and ſtrong. He knows not how to fight againſt his ſubtle and his potent enemies, but yet he flyes to him that can teach his hands to war, and his fingers to fight. He promiſes nothing from himſelf but all things from God: He knows not how he ſhall bear a ſevere perſecution, and a fiery trial, but yet he knows in whom he hath believed, and dares truſt him who is always able to ſupport him under the greateſt trouble, or deliver him from it. And therefore he does not greatly diſquiet himſelf how he ſhall be able to bear the ſorrows which he is like to meet with, but puts his ſole truſt in him who can do more than he is able to think. He well remembers that he goes forth in Gods ſtrength, and that God who does enable him to do his will, is able to give him ſtrength to ſuffer it alſo. And therefore his eye and his heart is always lifted up to Heaven, and he is full of hope becauſe the Lord is with him. He knows God will not fail him of his aid, and in this confidence it is that he reſolves. We are not like to ſucceed when we leave God out. We may project indeed but it is God who

who does diſpoſe and ſucceed our endeavours. We may reſolve what we will, but yet ſhall need the aid of Heaven to bring our purpoſes to effect. He that would bring his thoughts to paſs, muſt humbly implore the Grace of God; without him nothing is wiſe, nothing ſtrong. We therefore fall becauſe we truſt to our own ſtrength, we then do fooliſhly when we truſt to our own wiſdom; we then miſcarry when we want Gods grace and aſſiſtance. He reſolves well that reſolves in the Lord, and that does humbly addreſs himſelf to him for ſtrength. For as without his leave we could never have been, ſo it is moſt certain that without his grace and help we are not able to think a good thought, much leſs are we able to do any which is good and acceptable in his ſight.

CHAP.

CHAP. VIII.

BUt before we come to this Holy Sacrament we muſt alſo be endued with a true and a lively Faith. And we muſt examine carefully whether or not our Faith be unfeigned and without hypocriſie. Which we have the greater reaſon to do, becauſe we ſhall find, even amongſt the profeſſors of Chriſtianity, a very falſe notion of Faith. For as it is ſometimes explained it is ſo far from making us better than we were before, and more fit to approach to God, that it does indeed either not at all advance us in a divine and holy life, or elſe obſtruct and retard us. And for our further help in this we may try our Faith by the following Rules.

1. It is not enough to denominate us Believers, that we do ſtrongly believe that our ſins are pardoned, and our perſons juſtified in the ſight of God. For as there may be a true Faith where there is not this

this belief, ſo there may be ſuch a ſtrong belief as this where there is no Faith that is ſaving. This belief, if it be well-grounded does preſuppoſe a true Faith, and therefore cannot be that Faith it ſelf. There are thoſe that are confident of Gods favour that are yet none of his friends. And if this belief of our good condition be not upon good grounds it is a fooliſh fancie, not an unfeigned Faith. We do very naturally love our ſelves, and are very prone to think our ſelves the favourites of Heaven when we are indeed the heirs of Hell. We eaſily grow big with an overweening opinion of our own good eſtate. But how well ſoever we believe of our ſelves, if we do not all this while make a right judgement, we have not a Faith of the right ſtamp.

2. We may not ſay we have a ſaving Faith, becauſe we do confidently expect the pardon of our ſins from our Lord Jeſus Chriſt. It is not our bare caſting our ſelves upon Chriſt for pardon that will entitle us to a true Faith. If all that were required of us were this, that we ſhould ſit ſtill, and without any more to do relie upon Chriſt for pardon and for life, for righteouſneſs and eternal glory, certainly

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would be no very hard thing to believe; and the world would not be ſo ſo full of unbelievers as now it is. Who would not be ſaved from the wrath to come! Who would not be glad to have his ſins forgiven him! Chriſt was never yet unwelcome to any man upon this ſcore. And if this were Faith, Chriſt may always find great ſtore of Faith upon Earth. The vileſt ſinner who loves his folly is yet willing to have it pardoned, and that by Chriſt alſo. The Adulterer and the Drunkard love their ſin indeed but not the guilt and penalty. None are ſo fond of Hell but they will readily that Chriſt ſhould redeem them from it. Nor do they deſire to betake themſelves to any other Saviour to redeem them from that horrour and thoſe pains. The blood of Jeſus they do readily fly to for Sanctuary againſt the deſtroyer. However men are fond of their ſin, yet ſure no man is fond of the ſting and plague which it leaves behind it. Such a recumbency and relying upon Chriſt as this is not enough to ſhew that we have ſaving Faith. We ſhall infinitely deceive our ſelves if we have no other Faith but this. The way to Heaven were very eaſie if ſuch a Faith as this would bring us thither.

thither. Our ſins would be no obſtacle to us if this were all that were required. Our greateſt ſins and ſuch a Faith as this might eaſily conſiſt with each other. We ſhall not need much labour to perſwade men to believe if this were all that is meant by it. We are very willing to be ſaved at ſo cheap a rate. We are ready enough to receive the pardon which the Goſpel brings us the tydings of. We are content that Jeſus ſhould ſave us from our ſins, that is, from the puniſhment and guilt of them. And we are very forward to believe this was the main, if not the only end of his coming into the World.

3. Nor will the bare aſſent to the hiſtory of the Goſpel be enough to entitle us to a ſaving Faith. We may believe the truth of what we there find and yet be very far from the Kingdom of God. Indeed unleſs we do this we cannot have a ſaving Faith; but it is not our bare believing all this which is a ſufficient argument of ſuch a Faith. For ſaving Faith is that which implys more than the aſſent of the mind to the truth of that which is revealed and made known. For we are not juſtified by this aſſent of our underſtanding. There are great arguments to evict the truth of Chriſtianity;

ſtianity; ſo great and ſo powerful that if we apprehend them aright, we cannot but aſſent to the truth of what they do infer, and it is not in our power to reſiſt ſo great an evidence. For we cannot believe what we pleaſe, but muſt needs aſſent to what is evident to our underſtanding. And to do this is ſo far from being a ſaving Faith that it may belong to thoſe who are not in a ſtate of Salvation. There have been many that have believed the Hiſtory of the Goſpel, and made profeſſion of this belief alſo, who yet have turn'd Apoſtates. It is very poſſible that a man's reaſon may be ſatisfied in the truth of Chriſtianity, and yet ſtill he may remain in a very dangerous eſtate as to his own Salvation; we find that *many believed in the name of Chriſt, when they ſaw the miracles which he did.* That is, they were convinced by the works which Jeſus did, that he came from God, and conſequently muſt needs believe what he ſaid to be true. But this Faith in the name of Jeſus does not ſeem to be ſuch as our Saviour thought ſufficient; for it is preſently added, *That Jeſus did not commit himſelf unto them, becauſe he knew all men,* Joh. 2. 23, 24. Our Saviour would not truſt them who yet believed

lieved on his name, when they ſaw the Miracles which he did. And we read of others who are ſaid *to believe on him*; who for all that are called by our Saviour *the Children of the Devil*, Joh. 8. 30, 31, 44. We may ſee great reaſon to believe the truth of the Goſpel (the belief of which we cannot reſiſt) and yet not be endued with a Faith that is ſaving, if we go no farther.

Indeed the Scripture ſometimes ſpeaks as if the aſſent to the articles of Chriſtianity were ſufficient to our Salvation: *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto Salvation*, Rom. 10. 9, 10. Again, *Whoſoever believeth that Jeſus is the Chriſt, is born of God*, 1 Joh. 5. 1. And again, *Hereby know ye the Spirit of God, every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God*, Chap. 4. *ver.* 2. Again, *No man can ſay that Jeſus is the Lord but by the Holy Ghoſt*, 1 Cor. 12. 3. Which expreſſions ſeem to intimate that there is no more required to make our Faith ſaving but this, that we do heartily

ly believe, and alſo profeſs the articles of the Chriſtian Religion.

But certain it is (however we miſunderſtand our ſelves, and miſtake the meaning of theſe places) ſuch a Faith as this (though it be enough to leave us without excuſe) will not ſave our Souls.

And therefore as to the words of Scripture which are brought to this purpoſe, there are theſe two things to be conſidered.

Firſt, the time in which theſe words were ſpoken, and that was in the early dayes of Chriſtianity, when there was danger in profeſſing the Religion of Chriſt. In the beginning of Chriſtian Religion, he that made a profeſſion of it expoſed himſelf to the fury of Jew and Gentile. The *Jews* had *agreed* (while Jeſus was alive) *that if any man did confeſs that he was Chriſt he ſhould be put out of the Synagogue.* And the man that was reſtored to his ſight we find *caſt out* by the *Jews* for pleading that Jeſus muſt needs be from God, *Joh.* 9. 22, 34. And we read afterwards how very furiouſly the *Jews* did perſecute them who did profeſs the Faith of Chriſt. And they who did profeſs Chriſt among the Gentiles, were not only derided for the

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ſake of their crucified Saviour, but alſo perſecuted for his names ſake. And when they were ſo it was no eaſie thing to profeſs Chriſtianity. Indeed as things are now we do very eaſily profeſs our Religion; 'Tis that which agrees well with the Laws of the Country, and the cuſtom of the place we live in. It puts us now to no expence to profeſs Jeſus to be the Chriſt. We can do it without the fear of the *Jew*, or any other. There is no man ſuffers among us becauſe he is a Chriſtian. We may profeſs that Jeſus is riſen from the dead, and that he is the Chriſt without any moleſtation. And therefore this profeſſion is no argument now that we have a ſaving Faith. But were it now with us as it was with the firſt Chriſtians, it would be indeed an argument of our ſincerity. If it would coſt us our lives or eſtates to confeſs the Faith of Chriſt, then we might hope well of our ſelves if we retained our confidence unto the end. This would argue us to be the faithful and genuine followers of our Lord. It is an eaſie thing to profeſs the Faith when we loſe nothing by this profeſſion: But we cannot be his Diſciples till we do prefer him before our Houſes and Lands, and our Life

it ſelf. This was that which the firſt Martyrs or Witneſſes of the Reſurrection did. They durſt own Jeſus to be the Chriſt though they paid their blood, and ſacrificed their lives for him. No terrors, or torments could make them deny the Lord that bought them. The Faith of the Goſpel was dearer to them than all the beſt things of this preſent life. They that did this were indeed born of God. And their patien tſufferings for Chriſt were an evident argument of the ſincerity of their Faith.

Secondly, it is very certain (and this follows from what was ſaid before) that the *confeſſing* of *Chriſt*, the *ſaying* that he is the *Lord*, the *believing that Jeſus* is the *Chriſt*, and *confeſſing that he is come in the fleſh*, do imply a life agreeable to ſuch a profeſſion, 1 *John* 5: 4, 5. If the belief of theſe things have an influence upon our lives, if it regulate and form them to a due and proportionable obedience, then indeed we are born of God and ſhall be ſaved. If we believe that Chriſt is riſen, and do (which ſuch a belief ſhould teach us to do) alſo riſe with him to newneſs of life: If we believe Jeſus to be the Chriſt, and accordingly ſubmit to him in all his offices; if we call him Lord, and then do

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whatſoever he commands; then indeed we are Gods Children, and ſhall be ſaved. It is very evident that no leſs than this can be meant by thoſe expreſſions, which are before named; we cannot imagine that it is enough to call him Lord though we obey him not. To believe that he roſe from the dead when we lie in the grave of our ſin and filthineſs. Certainly theſe expreſſions import the belief and profeſſion of theſe truths, and a life anſwerable to ſuch a belief. Were it not ſo it would be a moſt eaſie thing to be a Chriſtian, and our Faith were very reconcileable with our evil lives. And therefore I add,

4. A true and ſaving Faith is productive of a good life. We muſt not only believe that what God hath revealed is true, but we muſt conſent to it, and yield our ſelves obedient. The Goſpel may be looked upon either as an Hiſtory of things that were done and ſaid; or as a tendry and offer of mercy upon terms and conditions which are therein ſpecified and propounded. And accordingly he that believes to Salvation does not only aſſent to what is therein revealed and made known, but alſo conſent to embrace the mercy that is

there offered upon thoſe terms upon which it is propounded. For a man may believe what is revealed to be true and to have come from God, and yet refuſe to give up himſelf to the obedience of thoſe precepts and rules which are there injoyned him in order to his eternal Salvation. The holy Scriptures require of us ſuch a belief as is accompanied with obedience. And when it commands us the belief of the Goſpel, it requires that we ſhould ſhew by our actions that we do believe it. That is, that we ſhould ſo behave our ſelves as we do in other things which we do believe, and how we do in other things it is eaſie to obſerve. If men do upon rational grounds believe that they may attain their ends, be it riches or honour, *&c.* by uſing ſuch or ſuch a method and courſe, they do diligently ſet themſelves to work that they may accompliſh their deſigns. Nay a very ſmall aſſurance will ſet men to work in theſe caſes. The Merchant out of the uncertain hope of wealth will venture himſelf, and what he hath, upon a rough and a doubtful Sea. The Ambitious man of Wars, for the hope of a victory and a triumph, will adventure his life upon the chance of battel. The Husbandman

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that believes he ſhall fill his Barns and Coffers by his labour, and pains, will riſe up early, and ſit up late, and eat the bread of carefulneſs. He will ſpare nor coſt nor pains; he will not be diſmayed with the burden of the Summers heat, nor the keenneſs of the Winters cold; he will do and he will ſuffer, no pains or care are thought too much that he may obtain his end. Men do this when they have no aſſurance of ſucceſs, and when the thing which they aim at is not worth their while. Yet theſe pains they take becauſe they beleive their ſucceſs is poſſible, and that their labour may not be loſt. If men did believe the Goſpel at this rate what would they not do that they might lay hold of eternal life? Here's a ſure word of promiſe, and here's a great promiſe too; here's all the encouragement that can be imagined; here's eternal life before us, that unſpeakable gift; and the greateſt aſſurance of it upon the terms offered; God himſelf who cannot lie or repent, hath promiſed; if we did believe this as much as we do other things (wch we have not ſuch reaſon to believe) we ſhould not be idle and lazy, but we ſhould give all diligence, we ſhould always abound in the work of the Lord, knowing that

our labour would not be in vain in the Lord. Certainly thus it would be with us if our Faith were as it ſhould be, if it were genuine and of the right ſtamp. But if we ſit ſtill and be unconcerned in the great affair of our Souls; if we be lazy, and without devotion, we may indeed boaſt of a Faith, but it is a dead Faith; and we may pleaſe our ſelves with a good opinion of our eſtate, but ſure it is we are not riſen with Chriſt, but we are dead in our treſpaſſes and ſins.

Then we do indeed ſavingly believe the Goſpel when this belief of it begets in us a good life. Unleſs it have this effect upon us we are infidels and unbelievers. For we cannot think our ſelves better then the Heathens for our Faith, if our works be not better than theirs. If we know theſe things and do not do them we are worſe than they who know them not. He believes as he ſhould do that lives as he does believe. The Goſpel tells us that *without holineſs no man ſhall ſee God*, Heb. 12. 14. Who can imagine that the man believes this, who does confidently expect to go to Heaven, and yet takes no care to purge and cleanſe his heart. He that believes

lieves it as he ought endeavours to be holy as God is holy. Again, the Goſpel tells us that we muſt *not ſwear at all*, Matth. 5. 34. Nay more than that, that we ſhall *give an account at the day of judgement for every idle word we ſpeak*, Matth. 12. 36. Now certain it is that there are many who ſwear in their ordinary converſation, and others alſo who forſwear themſelves, and whoſe mouths are full of curſing and bitterneſs. And who can think that ſuch men as theſe are, do believe the Goſpel as they ſhould do? He believes aright who does practiſe thoſe precepts which he profeſſes the belief of. He that does not that is an unbeliever. He may *profeſs that he knows God but in works he denies him*, Tit. 1. 16. and they that do ſo the Apoſtle reckons among the *unbelieving*, ver. 15. Our Saviour tells us that *he that believeth on the Son, hath everlaſting life*, i. e. he that obeyeth the Son; for he preſently adds he *that believeth not the Son*, or he that obeyeth not the Son (as thoſe words may well be rendred) *ſhall not ſee life*, Joh. 3. 36. And when the Apoſtle tells us that God ſware to ſome that they ſhould not enter into his reſt, he adds that it was to them *who believed*

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ed not; ſo we render the words, but they might be rendred, *to them who obeyed not*. And then he preſently infers, *we ſee that they could not enter in becauſe of unbelief*, Heb. 3. 18, 19.

τοῖς ἀπειθήσασι.

To believe on the name of Chriſt is to receive him, *Joh.* 1. 12. But if we receive him, as we ſhould, we muſt receive him and acknowledge him in all his Offices, as our Prophet, Prieſt and King. That is, we muſt believe the truth of his Doctrine as he is our great Prophet, and that Teacher who came from God; and then we muſt obey his Precepts as he is our Lord and our King; as well as expect pardon from him as he is our Prieſt; and our Atonement. We muſt receive him as he is offered to us in the Goſpel, and not only confidently expect our pardon from him; but we muſt receive him as God hath ſent him, and *God hath ſent him to bleſs you in turning away every one of you from his iniquities*, Act. 3. 26. Now that it is ſuch a Faith in Chriſt, as I have been ſpeaking of, which the Scriptures require of us in order to our eternal Salvation, will appear.

1. If we conſider the great end of the ma-

manifeſtation of Jeſus Chriſt, or the great purpoſe for which he was ſent into the World. Now we muſt not think that Chriſt came into the world, and did and ſuffered thoſe great things which we read of him, only to procure our pardon and indemnity; we muſt not think that the only end of all this was that we might be delivered from the evil effects and bad conſequents of our ſins; he would be certainly a welcome Saviour to the worſt of mankind upon this ſcore. For provided *we may enjoy our ſins*, we are content that he ſhould *ſuffer for them*. We are very willing that he ſhould *bear* the *blame*, provided we may but have the liberty to *commit* the *fault*. Though we love our ſins well yet are we not fond of the ſorrows which they bring with them. We are willing enough that Chriſt ſhould pay our ſcores; and well pleaſed to live in our ſins, and take it kindly that Chriſt would die for them. But certain it is that Chriſt appeared and ſuffered for us too that he might deliver us from the power and dominion as well as from the guilt of our ſins. He did not die for ſin that we might live in it. He never came to diſcharge us from our duty; we think unworthily of

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our Saviour, and of our Religion if we think thus. He came to plant the divine life in our hearts, to make us better and more like unto God. Let the holy Scriptures ſpeak in this matter. His name is called *Jeſus*, becauſe he *ſhould ſave his people from their ſins*, Matth. 1.21. It is ridiculous to ſay that by ſins is meant no more than the puniſhment of them. Nor can we think that Chriſt came into the world for no other end. He would then have taken away the effect and left the cauſe remaining: This would be to remove the leſs evil and to let the greater continue; as if a Phyſician ſhould only project how to remove or abate the ſymptom, and take no care to ſuppreſs the diſeaſe, and remove the morbifick matter which is the cauſe of it. Certainly we think meanly of our Saviours deſign if we think this was all his buſineſs in the World. He came to ſave us from our ſins, and they are a greater evil ſure than the effects of them. This is a nobler conqueſt than to deliver us from death. And this ſure was the great purpoſe of our bleſſed Saviour. When God promiſed the *Meſſias*, no leſs bleſſing was contained in that promiſe than this, *that we might ſerve him without fear in holineſs*

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and righteouſneſs before him all the days of our Life, Luk. 1. 74, 75. The Apoſtle certainly underſtood the great end for which Chriſt appeared: He tells us that *for this purpoſe the Son of God was manifeſted that he might deſtroy the works of the Devil*, 1 Joh. 3. 8. And that this was one great end why our Lord laid down his life, no man can deny that gives any credit to the Holy Scriptures. There we are told that *he gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works*, Tit. 2. 14. Again it is ſaid that, *he gave himſelf, for our ſins, that he might deliver us from this preſent evil World*, Gal. 1. 4. And, *that he dyed for all, that they which live ſhould not henceforth live unto themſelves, but unto him which dyed for them, and roſe again*, 2 Cor. 5. 15. He dyed for his Church indeed, but then *he gave himſelf for it; that he might ſanctifie and cleanſe it with the waſhing of water, by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be Holy, and without blemiſh*, Eph. 5. 25, 26, 27. The ſame Apoſtle tells his *Coloſſians* that Chriſt hath reconciled them, *in the body of his fleſh through death*,

death, to preſent them holy and unblamable, and unreprovable in his ſight, Col. 1. 21, 22. Beſides what hath been ſaid, we are from the death of Chriſt exhorted to an Holy Life, 1 *Pet.* 4. 1, 2. *Rom.* 6. 3, 4. 1 *Cor.* 5. 7, 8. Which certainly we could not ſo effectually have been, had our Saviour only dyed for our Indemnity, and to procure our pardon. But ſince he dyed for ſin, that we might not live in it, well may we from his death be exhorted to an Holy Life and Converſation. Which if we do not lead, we do then fruſtrate and make void the great end and purpoſe for which our Lord was ſent into the world. Now this makes it evident, that where there is a ſaving Faith in Chriſt it is accompanied with an Holy Life: And that we do but pretend to be Believers of the Goſpel, if we do not obey its Precepts, and perform thoſe Conditions which it doth require at our hands. For we then do believe the Goſpel, when we believe all the parts of it. Now certain it is that the Goſpel does not only bring us the tydings of pardon, but it makes known the conditions upon which this Grace and Favour is offered. And it will avail us nothing that we accept the pardon, if we do

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refuſe the condition upon which it is offered unto us; for this is but to believe the Goſpel in part, and to be but almoſt Chriſtians. The Goſpel does not only contain an Hiſtory of what was ſaid and done, and ſuffered by our Lord; but alſo promiſes, precepts, and threats; and he does fully believe this Goſpel, who not only believes the truth of what is there related, but obeys its Precepts, ſubmits to the condition of its promiſes, and reveres its threats. We do eaſily believe that Chriſt dyed for our ſins, but this is but part of what the Goſpel tells us: We muſt alſo believe that therefore we are not to live in them: And that he did not only dye to redeem us from wrath but from our vain Converſations alſo. We believe that Chriſt is our Atonement: 'Tis well, but then we muſt believe that he is our Law-giver, and our Lord; and muſt own him for our King, as well as for our Prieſt. And if we believe that he dyed for this end, that he might be our propitiation, and our ranſom, we muſt alſo believe that *to this end Chriſt both dyed, and roſe, and revived, that he might be Lord both of the dead and living*, Rom. 14. 9. And certainly if we think it an act of Faith to acknowledge him for

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our Prieſt, and conſequently to reſt upon him for our Salvation; we muſt needs think it an act of Faith to acknowledge him for our King and Lord, and conſequently to obey his commands. And unleſs we do obey him we do but mock him when we call him Lord: *Why call ye me Lord, Lord, and do not the things which I ſay?* Luk. 6. 46. If Chriſt be our Redeemer he is our Lord too; and if he came to procure our pardon, he alſo came to amend our hearts and lives for the time to come. And methinks the words of St. *Peter* are very plain, and yet very Emphatical alſo to the purpoſe in hand: He tells the *Jews* that God had *exalted Jeſus with his right hand*, and for what end he had exalted him, he adds in the next words, to be a *Prince and a Saviour, for to give Repentance to Iſrael, and forgiveneſs of ſins*, Act. 5. 31. So that if we believe him to be our *Saviour*, yet we muſt believe him to be our *Prince*, and when we hope for *forgiveneſs* of *ſins*, we muſt be firſt endued with *repentance* in order to it. Our Saviour he is, but then he is our Lord firſt. He is the *Author of Eternal Salvation*; but to whom is he ſo? *it is to them that obey him*, Heb. 5. 9. He came to ſave ſin-

ſinners; 'tis true, but he came to ſave them from their ſins. They muſt be divorced from their ſins, or elſe may not expect to be ſaved. He was not obedient that we might have leave to rebel; he did not ſuffer for ſin, that we might live in it without controul. He did not do his Fathers will that we might do our own. He did not come only to diſpoſſeſs the Devil out of Temples and Oracles, or the bodies of men, but to drive him alſo out of mens hearts and lives. He came to ſet us at liberty from our ſins, and from the evil effects of them. And we may not think we have gained the end of our Saviours being manifeſted, till we are ſet free from the ſlavery of our ſins. And that Faith which lets us ſpare our ſins, and ſuffers us to live in a contradiction to the commands of Chriſt, will never ſave our Souls.

2. This will farther appear to be a great Truth, that a true and ſaving Faith is productive of a good life, and that the Goſpel does not require a leſs Faith than this, if we do conſider the *Faith of Abraham*, who is the Father of the faithful: His Faith is much ſpoken of in the New Teſtament, and ſeems to be ſet there as the pattern of our Faith. And therefore

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it will be worth our while to consider what kind of Faith that is, which the Holy Scriptures take so great notice of *Abraham* for. Now there are two things very remarkable in this Faith of *Abraham*.

1. That he did believe that God would make good his promise which he had made to him. And this he did firmly believe notwithstanding the great unlikelihood of the thing promised, had he consulted with flesh and blood. He had a great assurance that God would make his word good unto him, though it seemed to contradict the ordinary course of nature, and the common reasonings of Mankind. He knew not how the thing could come to pass, but yet he judged him faithful and able to do it, who had made the promise to him. '*Being not weak in faith he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs Womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully perswaded that what he had promised, he was able also to perform*, Rom. 4. 19, 20, 11. Thus did *Abraham against hope, believe in hope*, v. 18. He could have no natural hopes that this promise should be

be verified, but yet he believed it would becauſe God had made the promiſe; upon this it is that he reſts and ſtays himſelf. He does not diſpute either Gods Veracity or Power. Now then our Faith is like that of *Abraham*, when we do believe, what God hath revealed and promiſed, though the thing revealed ſhould in it ſelf ſeem very myſterious and ſtrange to our reaſon, and the thing promiſed very unlikely in it ſelf to come to paſs. We ought to believe that which God ſayes; for his revealing of it makes it *evidently credible*, though the thing it ſelf be not in it ſelf *evidently true*. We have ſufficient reaſon to believe, when yet this reaſon does not ſtand upon the evidence of the thing, but upon the veracity of him who makes it known to us. Then we do believe as *Abraham* did, when we acquieſce in Gods Veracity and Power. He that hath a true Faith does believe what God hath revealed, and doubts not but God will make his promiſe good. He does intirely truſt in God in whom he hath believed: And he will neither reject an Article of Faith, becauſe his reaſon cannot comprehend it, nor yet will he diſtruſt Gods All-ſufficiency and Veracity when he is in ſtraits and

difficulties. He that believes as he ſhould when trouble comes, is not diſmaid, for his heart is fixed truſting in the Lord. He well knows that God is faithful, and therefore he quiets himſelf when the greateſt ſtorms ariſe.

2. *Abraham* did yield himſelf obedient to Gods commands alſo, how croſs ſoever they were to fleſh and blood. And his doing that was an act of that Faith, which he is celebrated for in the Holy Scripture. When God commands him to leave his Country, his kindred and his Fathers houſe, *Gen.* 12.1. He readily departs, *ver.* 4. And obeys God who had commanded him though the thing it ſelf were ſo very difficult. For 'tis no eaſie thing at ſuch an age to leave ones Country, our kindred and fathers houſe, and go to a land which we know not of. But this *Abraham* did, and it was an act of his Faith alſo. *By faith* Abraham, *when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out not knowing whither he went*, Heb. 11.8. Again, when God had given him a Son, a Son of all his hopes, and of his old age, a Son whom he loved, and his only Son too, a Son of the promiſe, and of the free Woman:

man: yet when God who gave him requires him of him, he is not only willing to part with him, but with his own hands to ſacrifice him where God appoints him, *Gen.* 22. And this was an act of his Faith alſo, for ſo we read: *By faith* Abraham *when he was tried, offered up Iſaac; and he that received the promiſes, offered up his only begotten Son; of whom it was ſaid, that in* Iſaac *ſhall thy ſeed be called*, Heb. 11.17,18. Such a Faith had this Father of the Faithful; and ſuch a Faith as this muſt we have alſo if we would be the Children of *Abraham*. He hath the Faith of *Abraham*, and he only that doth his works. If our Faith be ſaving we ſhall yield our ſelves obedient to all the Laws of God. Nothing will be ſo dear to us as the words of Gods mouth: We ſhall part with every thing quietly which God commands away from us. We ſhall obey his Precepts as well as believe his promiſes, if our Faith be of the right ſtamp. We ſhall be at Gods diſpoſe if we be ſuch Believers as we ought to be. And our great care will be this that we reſign up our will to the will of God. We do but pretend to Faith if we be void of good works. And then we may only be thought to be the Children of *Abraham*

when we do his works. *Abraham* shewed his faith by his works, and so must we do also. *For as the body without the spirit is dead, so faith without works is dead also,* Jam. 2. 26.

3. It will farther appear that a saving Faith is productive of a good life if we do but diligently consider what great things the Holy Scriptures speak of Faith. For it is greatly magnified in the holy writ, and such things are said of it as do greatly advance it above that lazy and ineffectual faith which we please our selves with. Very many and very excellent things are said to have been done by Faith, *Heb.* 11. This made the Sacrifice of *Abel* more excellent in Gods sight than that of *Cain.* 'Twas by Faith that *Enoch* pleased God, and was translated: This puts *Noah* upon making the Ark in which a remnant of of the World were saved. By Faith *Moses* contemns the riches and pleasures of the *Egyptian* Court, and rather chuses to suffer affliction with Gods people. This carried the *Israelites* through the Red Sea, this threw down the Walls of *Jericho* and saved *Rahab* from that common destruction. Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the

mouths

mouths of Lions, overcame fire and ſword, made weakneſs ſtrong, turned armies to flight. This put courage and reſolution into the weak, and prevailed againſt that which did oppoſe it. Great are the works which a true and ſaving Faith hath done.

It enables both to do and ſuffer for the name of Chriſt. It enables us to perform the hardeſt tasks of Religion: It will enable us to forgive our offending brother, *Luk.* 17. 5. And to cleanſe our hearts of our filthineſs, *Act.* 15. 9. Aye, and beſide all this the Apoſtle tells us, that *this is the victory that overcometh the World even our faith,* 1 Joh. 5. 4. And when the Apoſtle exhorts us to put on the whole armour of God, he bids us, *above all* to take *the ſheild of faith, wherewith we ſhall be able to quench all the fiery darts of the wicked,* Epheſ. 6. 16. So that it is the great engine againſt the Devil, the World, and the Fleſh. It vanquiſhes our Spiritual enemies, and triumphs over them. It works miraculouſly where it is. It ſubdues our luſts, and enables us to conquer our greateſt enemies. And certainly then, the Faith which the Scriptures ſpeak thus greatly of is not a

ſluggiſh and lazy Faith, but it does produce in us a great change of Heart and Life.

Our Saviour tells his Diſciples that if they had *faith as a grain of muſtard-ſeed*, they might ſay to a *mountain remove hence to yonder place, and it ſhall remove, and nothing ſhould be impoſſible unto them*, Mat. 17. 20. It is true indeed the firſt Preachers of the Goſpel had the power of doing Miracles beſtowed upon them; ſuch a faith had they but we have it not: But yet we have a Faith ſtill, if we be the genuine followers of Chriſt, that does enable us to do works that are miraculous alſo, though not in the ſame kind with theirs. Indeed they had power to do great Miracles and wonderful works in the World for the confirming that Goſpel which was but newly planted among men. This power is now ceaſed with the reaſon of it. But yet a true Faith does very mighty works, and ſuch as are as pleaſing to God, and of themſelves more advantagious to us than that power of working Miracles would have been. They caſt out Devils, and could eaſily diſpoſſeſs them from the *bodies* of men; but then our

vid. *Chryſoſt. vol. 5. p. 274. Edit. Savil.*

our Faith enables us to *caſt* him out of our *hearts*; They cured *diſeaſes* that were *bodily*, our Faith *cleanſes* our *Souls*. They could *raiſe* the *dead*, our Faith raiſes us from the *death* of *ſin* to the life of Righteouſneſs. They could heal Lepers, give ſight to the Blind, reſtore the Lame, and deſtroy the obſtinate offenders. Our ſaving Faith cures our leproſie of Sin, opens our blind eyes, enables us to walk in Gods ways, and throws down the obſtacles that lie in our way. What was done by the firſt Preachers of the Goſpel is done daily by every ſincere Chriſtian. If they deſtroyed the Devil, ſo does he. They turn'd him out of his Temples, he out of his heart. The works of Faith now are as momentous as that of Miracles: He that overcomes the world, and vanquiſhes his luſts, he that deſpiſes riches and conquers himſelf, does works as pleaſing to God, and as profitable to himſelf, as he that removed Mountains and caſt them into the Sea. Nay ſuch works as theſe are better for us, and more acceptable to God than the power of doing the greateſt Miracles. He that lives well does more than he that wrought Miracles. It was not the power of doing Wonders that made men Chriſtians. Their

Chriſtianity did conſiſt in the obedience of there lives. He that obeys the Goſpel (and our Faith teacheth us to do ſo) receives the grace & mercy wch it offers. If we could do wonders and yet remained void of the love and image of God we would not be in the ſtate of Salvation. The lives of the Apoſtles made them dear to God, and not their miracles. And St. *Luke* when he writes the ſtory of what the Apoſtles did, does not give his Book the title of the *Miracles of the Apoſtles*, but the *Acts* or *Practices* of the Apoſtles is the title which it bears. Our Saviour bids the Diſciples *not to rejoyce that the ſpirits are ſubject to them; but rather*, ſays he, *rejoyce becauſe your names are written in Heaven*, *Luk.* 10. 20. Our obedience does intitle us to Gods favour, but ſo does not our power to do wonderful works. If we work iniquity it is not the gift of working Miracles that ſhall ſtand us in ſtead. *Many*, ſays Chriſt, *will ſay to me in that day, Lord, Lord, have not we propheſied in thy name? And in thy name have caſt out Devils? And in thy name done many wonderful works? And then will I profeſs unto them, I never knew you, depart from me ye that work iniquity*, Matth. 7. 22, 23. That Faith which

which wrought Miracles endured but for a time, but the Faith which works righteouſneſs is to abide for ever. If our Faith cleanſe and purifie our hearts we ſhall not need be troubled that it does not remove Mountains. If we be condemned at that great day, it ſhall not be becauſe we did not work Miracles, but becauſe we did not feed the hungred, and cloth the naked, &c. *Matth.* 25. *Jam.* 2. 15, 16. Tis our ſincere obedience to the Goſpel which God requires and will reward hereafter. We muſt ſhew our Faith by our works as *Abraham* did, or elſe we ſhall have no reaſon to judge Faith ſaving. If it be ſuch a Faith as cleanſeth our hearts, if it enable us to forgive our enemies, if it help us to overcome the World; if it make us ſtrong againſt Temptations, patient under Afflictions, conſtant under Trials, and careful to obey God, then it is ſuch a Faith as God requires of us. But if on the other hand it be but a lazy belief of the truth of the Goſpel, and a confident expectation however of grace and pardon, it is not ſuch a Faith that will ſave our Souls: And let us never ſo much vaunt our ſelves that we magnifie the free Grace of God, when we profeſs a recumbency upon

upon Christ, and a resting upon him for Salvation; yet if we remain idle and disobedient this Faith will not avail us. He does savingly believe that does assent to the truth of what God hath revealed, and is so far in love with it also that he does sincerely and heartily give himself up to the obedience of it. And he that does this as he ought, is so far from depressing the freeness of Gods Grace, and exalting himself, that when he hath done all that he can, and which is commanded, he can say from the bottom of his heart that he is an unprofitable Servant, and hath done that which was his duty to do, *Luk.* 17. 10.

CHAP.

CHAP. IX.

BUT as we muſt examine our *Faith* towards *God*, ſo we muſt try our *love* towards *one another*. For the Euchariſt is a *feaſt* of *love*, and a *Sacrament* of *Charity*. And was not only deſigned for our renewing our moſt ſolemn Covenant with God, but alſo for the maintaining a fervent Charity with one another, as hath been ſhewed before. Now as we are too forward to profeſs a Faith which we have not, ſo it is to be feared, we do commonly profeſs a Charity when we are devoid of it. And therefore it will very highly concern us to enquire diligently, whether or no we have a fervent Charity and Love to one another. For the Holy Scriptures commend to us a *Love without diſſimulation*, Rom. 12. 9. a Love that is *fervent*, and *with a pure heart*, 1 Pet. 1. 22. A Love which does not lie in *Word* and in *Tongue*, but in *Deed* and in *Truth*, 1 Joh. 3. 18.

Now

Now though we do make pretences of Love to one another, yet it is much to be feared that we do frequently but pretend it, and that under this great pretence of kindneſs there does frequently lurk a ſecret root of bitterneſs. Now notwithſtanding Charity be a moſt extenſive Grace, yet I ſhall conſider it at this time as it does import theſe two things.

Firſt, a readineſs to do our Neighbour good.

Secondly, to forgive evil: For where there is a true Love we ſhall be ready to *give*, and *forgive*; to do all the good we can, and forgive all the evil which is done againſt us. Theſe two will make our love to one another like the love of God to us, who does not only forgive our offences, but does alſo load us daily with his benefits.

Firſt, we ſhall be ready to do our Neighbour all the good we can if we do love him as we ſhould. And if we would make a right judgment of the ſincerity of this love which we bear our Neighbour, we muſt judge of it by that love which we bear our ſelves; for we are ſtrictly obliged to *Love our Neighbour, as we love our ſelves,*

ſelves, Mat. 22. 39. Now before we can be ſaid to do this we muſt

(1.) Wiſh our Neighbour the ſame good which we wiſh to our ſelves: We muſt have the ſame ſincere affection to our Neighbour, which we have to our ſelves. This muſt be the ſtandard by which we are to meaſure our love. And as it is very eaſie to diſcern that we do very ſincerely wiſh well to our ſelves, ſo muſt we do by our Neighbour alſo before we can be ſaid to love him as we love our ſelves. And this muſt be underſtood in the greateſt latitude. Certain it is that we wiſh well in the general to our own ſouls, to our Bodies, our Credit and Eſtate, though we many times uſe not the means which tend to their welfare; we muſt do thus as ſincerely by our Neighbour alſo. And

(2.) We muſt in all our actions do by him as we in the like caſe ſhould, or may reaſonably deſire that he ſhould do by us. This we muſt inviolably obſerve before we can be ſaid to love our Neighbour as we do love our ſelves. And it is a very plain caſe that we would not that our Neighbour ſhould invade our juſt rights, and therefore if we love him as we love our ſelves, we ſhall be as careful not to

invade

invade his. If we are in misery or want, we shall be glad of our Neighbours compassion and relief; and when we love him as our selves we shall as readily afford him ours. We shall be very ready to preserve our Neighbours credit, to put a fair interpretation upon his actions, to relieve his wants, to bewail his misery, to farther the Eternal welfare of his Soul, if we do love him as our selves. And indeed it will not avail us, that we do pretend to love our Neighbour, if we do not help him, and do him good. *If a Brother or Sister be naked, and destitute of daily Food; and one of you say unto them, depart in peace; be you warmed and filled; notwithstanding ye give them not those things which are needful to the Body; what doth it profit?* Jam. 2. 15, 16. Certainly we are devoid of love to our Neighbour, if we do him not good as we have an opportunity. *Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his Bowels of compassion from him, how dwelleth the love of God in him?* 1 Joh. 3. 17. If we love our Neighbour we shall most readily do him good, and we shall always stand ready to do good offices to all with whom we shall converse. And,

Secondly,

Secondly, we muſt forgive the evil which our Neighbour does to us. This we muſt alſo heartily do before we can worthily partake of this Holy Sacrament. And I ſhall ſhew (1.) what it is to forgive, and (2.) what great reaſon we have to do it, when we partake of this Sacrament.

Firſt, what it is to forgive, or what kind of forgiveneſs the Goſpel requires of us; and of this I ſhall ſpeak, 1. Negatively; 2. Poſitively.

Negatively.

1. Forgiveneſs implyes more than a bare profeſſion of kindneſs: This is a very common thing, and may well be ſuppoſed to take place amongſt thoſe that yet remain very great enemies: It is common to make great proteſtations of an hearty reconcilement. Our Saviour requires that we forgive one another *from our hearts*, Mat. 18. 35.

2. Forgiveneſs implyes more than a bare abſtaining from making ſpiteful returns: There may be a *ſecret malice* where there is no *viſible injury* done: We are obliged to love our enemy, 'tis not enough that we do him no harm.

3. Forgiveneſs implyes more than doing kindneſſes to our Brother. It does indeed re-

require a readineſs to do this, but yet the doing kindneſſes to our enemy is no certain argument that we have forgiven him. We may be bountiful and liberal, and yet devoid of Charity, 1 *Cor.* 13. 1. We may *give*, and yet not *forgive*. And perhaps we may do our enemy a kindneſs out of pride and vain-glory, or elſe we triumph over his miſery, and rejoyce that he who was before the object of our *envy*, is now become the object of our *pity*.

Poſitively.

1. He that forgives a right does it univerſally. That is, he forgives every man, and every Treſpaſs, and at every time. We eaſily forgive little offenders, and the ſmaller faults of our Neighbour: But the ſincere Chriſtian does more than this; he forgives not only a profeſſed enemy, but a treacherous and falſe friend; not only him that deſpiſes him, but the moſt curſeing *Shimei* that reproaches him to the face. His Charity *beareth all things*, 1 Cor. 13. 7.

2. He is ſo far from taking revenge that his mind is free from all the intention of it. The leaven of malice is quite purged out of his heart; he is ſo far from watching an opportunity of miſchief that he deſires it not. And ſo far from doing evil

evil that such is his Charity, *he thinketh no evil*, 1 Cor. 13. 5.

3. He does heartily pity his Enemy, and pray for him: And in this is a follower of the Precept, and of the example of his Blessed Saviour, *Mat.* 5. 44. *Luke* 23. 34. He does not only not requite his enemies with evil, but he returns him good; *As for me when they were sick, my clothing was sackcloth; I humbled my Soul with fasting, and my Prayer returned into mine own bosom: I behaved my self as though he had been my Friend, or Brother: I bowed down heavily as one that mourneth for his Mother*, Psal. 35. 13, 14.

4. He does not only forgive but forget. He is most willing to let the remembrance of the injuries he hath received pass away. And as a proof of this, he is most ready to do his enemy a kindness, and that out of no other design at all but a sense of his duty, and a real Love which he finds in himself towards him. He does not do it out of ostentation, nor with a purpose to upbraid him with ingratitude, or enhance his guilt, but meerly because he loves him, and desires his welfare with no less sincerity than he does his own. And still as a farther demonstration that he forgets the

injury received, he is moſt ready to reſtore his enemy to the ſame degree of Love which he had before he did the wrong: He is willing to admit him to the ſame kindneſs which he enjoyed before; aye, and to the ſame truſt and confidence alſo upon his Repentance, or the probable indications of it. In one word he does not retain any thing of malice or ill-will, but on the other hand finds in himſelf a moſt ſincere love and good will, and by all his actions does ſhew the great ſincerity of it.

No leſs than ſuch a forgiveneſs does the Goſpel require, no leſs does the true Chriſtian find in himſelf: And certainly it cannot be any thing ſhort of this: For we muſt forgive as we deſire God to forgive: And ſure I am we deſire from Heaven no leſs than ſuch a forgiveneſs, and muſt therefore think our ſelves obliged to do no otherwiſe by our Brother, than we would that God ſhould do by us. For in this matter that is the Rule we are to go by, we are to imitate God, to forgive our offending Brother, *Even as God for Chriſt's ſake hath forgiven us*, Eph. 4. 32.

Secondly, I come to ſhew what great reaſon we have to forgive our brother when

when we come to this Sacrament. Now that I ſhall ſhew in the following Severals.

1. Becauſe in this Sacrament we keep in remembrance the death of Chriſt. This was one great end of its Inſtitution, and this does ſtrongly oblige us to forgive our brother: Whether we conſider the death of Chriſt.

(1.) In it ſelf, as obliging us to put away all our ſins for which he dyed. It is but reaſon we ſhould put away our ſins which put our Lord to death. And if he dyed for ſin, then ought we by no means to live in it. If we do, we crucifie our Lord afreſh, and are more cruel to him than *Judas* or *Pontius Pilate*. We make his pains of no effect, and ſhew our ſelves void of all pity to our bleeding Saviour. They were our ſins that put him to his ſhame, and to his ſorrow; and if we retain them we do but trample upon his precious blood, we are very wretched Creatures if we maintain his enemies, and add to his ſorrowes. He did not dye for ſins that we might live in them, but that we might dye to them. His Death is a very forcible argument againſt the life of our luſts, and a great motive to obedience.

We little regard our dying Lord if we at once remember his Death, and break his Lawes.

(2.) Again, our Lord at his Death gave us a very great example of forgiveneſs of enemies; and therefore when we remember his death, we have very great reaſon to forgive our offending brother. Our bleſſed Lord met with great enemies, and ſuch as had the greateſt reaſon to be his friends. He that eat of his bread lift up his heel againſt him. He was betrayed by his own Diſciple, delivered to death by him that pronounced him innocent, ſcourged and mocked by a rude and heady multitude. He is numbred among Tranſgreſſors who had committed no ſin. He was hanged on the Tree who had never taſted the forbidden Fruit. He was put to death by thoſe whom he came to ſeek, and to ſave: He had done them many kindneſſes whilſt he was among them. He healed their ſick, fed their hungry, reſtored their blind, diſpoſſeſſed their Dæmoniacks, and raiſed their dead. He offended none of their Laws. He paid *Cæſar* his Tribute, took care the Prieſt ſhould have his Offering, obſerved their cuſtoms, went to their Feſtivals, and was ſo far from profaning their

their Temple, that he ſhewed a great zeal for defending it from common uſes. There could be nothing ſaid againſt his Doctrine, nothing againſt his Life. His enemies that bare witneſs againſt him could not agree, and it was infinitely plain that he was innocent: And yet his Countrymen thirſt after his blood, and prefer a Murderer before him. They want patience when our Lord wanted none: They cry out, *Crucifie him, crucifie him*: And what does our Lord do? he cryes out too, but not for Vengeance, but for Mercy, *Father forgive them for they know not what they do*, Luk. 23, 34. Certainly then we ſhould be aſhamed to remember theſe things with malice in our hearts; well may we forgive our enemies when our Lord hath forgiven his. We muſt not dare to remember the Death of Chriſt, and to remember our Neighbours unkindneſs together. We may not think of revenge when our Lord ſhewed ſo much mercy. We cannot rightly remember Chriſts Death, when we do not imitate his example. He taught us what we ſhould do by what he did himſelf. We ſhall look very unlike our Lord, if we retain our malice and ill-will.

(3.) If we conſider that Chriſts Death was not only for ſins, but alſo for our ſins, we ſhall ſtill find a greater obligation upon us to forgive one another. God gave his Son to dye, than which there cannot be a greater miracle of Love, and if God *ſo loved us, we alſo ought to love one another*, 1 Joh. 4. 11. It was for us our Saviour laid down his life, and who are we! Had we deſerved this love! were we his friends, that he was at this pains and coſt! No ſurely, but we were ſinners and enemies, and yet he laid down his life for us, *Rom.* 5. 8, 10. If then Chriſt dyed for his enemies, we ought to forgive *ours*, and then eſpecially we are obliged to do it, when we pretend to remember the Death of Chriſt: How can we now pull our brother by the throat for a few *pence*, when our Lord hath forgiven us ſo many *Talents*? We are very ungrateful for our Lords kindneſs, if we are unkind to one another. Did we but conſider Gods mercies to us we ſhould think our ſelves obliged to be merciful to one another. And methinks it ſhould be eaſie for us to forgive our Neighbour, if we did but conſider how very much we need Gods forgiveneſs, and how far we are from deſerving it. If our Lords eye have been ſo

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good to us, why ſhould ours be evil to one another! what miſerable wretches ſhould we be if Gods mercies to us had not been greater than ours is to one another! He hath forgiven us our great ſcores, let us not retain then our grudges to our brother. For ſhame then let us purge out this leaven of malice when we keep this Feaſt. Let us ſhew our ſelves kind to each other when we do remember the kindneſs of our Bleſſed Saviour. Beſides, our brothers offences againſt us are ſmall in reſpect to ours againſt God. We offend againſt an infinite Majeſty, we tranſgreſs the Eternal Laws of Reaſon. How coldly do we pray to him for the greateſt Bleſſings! How inſenſible are we of his many mercies! How very ſtupid and incorrigible under his ſevereſt judgments! How void of the love of him, who hath loved us ſo much! If he ſhould mark iniquities how ſhould we be able to ſtand! We are not able to anſwer for one of a thouſand: But yet we hope for Mercy upon our Repentance and our Faith: We expect pardon from God for all theſe amiſſes: And had we not this hope we ſhould be of all men the moſt miſerable. We have then very great reaſon to be reconciled to our brother, when we ſtand in ſo great need that God ſhould be

reconciled unto us; and when we hope for the pardon of our ſins from God, which we do from Chriſts death, and at this time when we do commemorate it, we have a ſufficient motive to forgive our brother. Eſpecially our Saviour having ſaid, *If you forgive men their treſpaſſes your Heavenly Father will alſo forgive you. But if ye forgive not men their Treſpaſſes, neither will your Father forgive your treſpaſſes*, Mat. 6. 14, 15.

2. Another great end of this Sacrament is that Chriſtians may be knit together in the ſtricteſt bond of Love and Charity. It is as I ſhewed you before, a Feaſt of Love: It was deſigned to bring us together, and to make us all of one heart. And a very effectual inſtrument it is, were it rightly underſtood and uſed, to that end and purpoſe. It would ſoon make us one again: It would bring together thoſe who now are ſeparated from one another. When Communions were frequent in the Church Chriſtians loved one another, and kept together: But when they became more ſeldom ſolemnized, then the feuds among the profeſſors of Chriſtianity grew alſo: For indeed this Sacrament was intended to maintain us in Love and Charity. And therefore if we do not hearti-

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ly forgive our brother, we do deſtroy alſo this end of its Inſtitution. It is very indecent to ſee men at odds that eat and drink at the ſame common Table. But it is a great wickedneſs to come to this Holy Table with malice and ill-will to our brother in our hearts. We muſt not keep this *feaſt of love*, with the *leaven* of *malice*. We cannot partake of this Sacrament but we muſt profeſs a kindneſs to our brother; and if we mean it not we are like *Judas*, that gave his Maſter good words when he was ready to betray him; and ſhall be miſerable as he was, into whom the Devil and the morſel entered at once. We ſhall find Death here, if we do not cleanſe our hearts from malice and ill-will. More might be ſaid to ſhew what reaſon we have to forgive our brother, before we partake of this Sacrament, but I ſhall ſay no more, only adding the words of our Saviour. *Therefore if thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift*, Mat. 5. 23, 24.

CHAP.

CHAP. X.

I Should now proceed to ſhew how we are to behave our ſelves when we do Communicate, when we have firſt examined the ſtate and condition of our Souls. But yet before I do proceed to that, becauſe we may ſtand in need of ſome farther ſupplies before we do actually Communicate, I ſhall not omit to add ſomething for our aſſiſtance that way.

1. Perhaps a man after the peruſal of what hath been ſaid before may not be able to determine whether he be fit to receive or not: And in caſe he doubt of himſelf it may be asked what he is to do in that caſe: If he proceed under his doubt he may involve himſelf in a farther perplexity; and if he do not receive, he may fear that he neglects his duty towards God in letting ſlip ſo excellent an opportunity of becoming better, and omitting ſo great a precept of the Goſpel. In this caſe then it is very adviſeable that he ſhould make uſe of a Spiritual guide for his farther direction. This will be his ſafeſt courſe certainly; and well it would be if this courſe were taken more frequently than it is. It might prevent many of thoſe miſ-

miſcarriages which men now fall into. It is of great advantage to the Souls of men not to conceal their doubts and ſcruples. The hiding of them tends to their great trouble, if not many times, to their eternal ruin. God hath provided us with the Miniſters of his Word to conduct and guide us in the way to Heaven. This is the great end for which they are ſent, and we ought accordingly to make uſe of them. We do very readily conſult the Phyſician and the Lawyer, where our Lives or Eſtates are in any danger. And certainly were our Souls as precious to us as our Bodies and our Wealth, we ſhould as readily take advice for them as we do for theſe. Our way to Heaven would not be ſo perplexed would we uſe the means which the mercy of God hath provided for us. Now certain it is that God gave *Apoſtles, Prophets, Evangeliſts,* and *ſome Paſtors and Teachers; for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt,* Ephe. 4. 11, 12. If we love our Souls we ſhall do well to ſhew our utmoſt care of them; which we cannot be ſaid to do if we ſuffer our doubts to remain, and do not uſe thoſe appointments which God hath ſo plentifully furniſhed us withal.

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2. We muſt be careful that when we examine our ſelves, we take accounts of our ſelves for thoſe amiſſes which are not puniſhable by any Laws of men. We are not to abſolve and acquit our ſelves becauſe the ſevereſt Laws of Men cannot cenſure us. We do greatly amiſs when yet the beſt Laws of Men cannot puniſh us for doing ſo. We ought to conſider how we ſpend our time, to examine whether we ſpend it either idly or unprofitably: We are alſo to enquire how we ſpend our Eſtates whether in works of mercy and neceſſity, or upon vain and gawdy things. We are to remember, that we muſt hereafter account for every talent which we have received of our Lord: and though we may ſo live that the beſt Laws of men cannot condemn us, nor yet the beſt men juſtly cenſure us; yet however we may be liable to a greater and more impartial Judg. We are at ſuch a time to examine and ſearch into all the ſecrets of our hearts. We muſt indeed be favourable in our judgement of others, but it becomes us very ſeverely to judge our ſelves. And we muſt not only abſtain from evil but from all appearance of it; not only from things that are in themſelves *evil*, but that are of *evil report*. Such things as theſe

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are frequenting of Taverns, very gawdy and fantaſtick attire, great merriments and jollities, coſtly feaſts and entertainments, ſpending beyond our income and revenue as well as above our rank: Spending great portions of our time in Drollery and mirth, ſetting off our beauty with artifice and curioſity; an extraordinary niceneſs in our dreſs, and a great forwardneſs in following the mode and faſhion. Such things as theſe are muſt come under our Examination, for it is very much to be feared that in them we do tranſgreſs, and that our hearts may go aſtray from God. Indeed we are by no means to condemn one another; we may not too haſtily judge our brother in this caſe; but yet it will well become us to examine our own hearts, and to be very jealous and ſuſpicious of our ſelves.

3. In making a Judgement of our ſelves we ought not only to conſider what we are when we are dreſt up for the Solemnity, but what we are in our ordinary converſation. There are few men ſo profane, but they will put on a demure countenance, and a fair outſide when they are going to the Table of the Lord: But we are not to meaſure our ſelves by that, but to conſider what we are at other times.

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The beſt way to judg of our ſelves is to do it by what we are in our ordinary converſation. There is a Mechanical Religion, and that is, when our devotion is raiſed by the ringing of a Bell, the return of a Solemnity, or elſe the menaces of death: but when theſe things are over we return to our old wonts, and are but what we were before. When a Sacrament draws nigh we look like Saints, we abſtain from our groſſer ſins, we put up ſome cold prayers to God, we are for a day or two before very reſerved and ſober, and we faſt it may be upon the veſpers of the Feſtival, and carry our ſelves very reverently when we do communicate: But yet all this while our hearts are not changed, and our lives are the ſame, or worſe than they were before. And therefore we are not to judge of our ſelves by ſuch fits and pangs of devotion, but by the general courſe and tenour of our lives. Were we to chuſe the picture of a friend or wife (that I may uſe a Simile of one of our Divines upon this argument) if we would have a true picture we would have it drawn as ſhe uſes to look in the ordinary management of her huſwifery, not as ſhe looked when ſhe was dreſſed up with all the advantages and tricks of Art. We muſt do ſo by our

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ſelves, let us (if we would take a juſt eſtimate) reflect what we ordinarily are. The worſt of men at ſome times ſeem to be very good. There are but few men ſo ſtupid but ſomething or other does awaken them to a ſenſe of things, and yet theſe men remain very bad and ſenſleſs ſtill. We call that man a lunatick or mad-man who yet hath many lucid intervals when he can uſe his reaſon: And him we judg a Fool or Natural (as we call them) who is generally ſo in all his words and actions, tho ſometimes he may ſpeak good ſenſe, and make very ſmart replies upon us. A Fever retains its name though it do ſometimes intermit and be not one continual paroxyſm. There muſt be a great change in the blood before it be quite removed. Tis ſo in the caſe that is before us; there muſt not only be an intermiſſion of our ſins and ſinful affections, but an extinction of them before we can be ſaid to be new Creatures. And that we are which we are moſt generally in the courſe of our converſations.

4. It is therefore adviſeable that before we do Communicate we make ſom experiments upon our ſelves. Let us try how we can reſiſt a temptation, and how we can overcome it. Let us inure our ſelves by degrees

grees to overcome our inordinate affections. Suppose that we are given to some excess of anger or intemperance or the like: Let us try our selves sometime before how we can master our selves. And it will not be hard to do it if we do it gradually, and alwayes call in to our assistance the Divine aid. If we be given to anger and impatience, let us try first how we can bear the evils and disappointments of a day; which it will be no hard matter to do. Then let us take out a greater time and use our selves by degrees to bear the yoke. If we find that we get the mastery then may we expect a very great aid by communicating, as well as a great encouragement to communicate frequently. The *Jews* we commanded to keep the day of expiation, then they were to afflict their Souls, and thought themselves obliged to fast; but yet they tell us that they did not with-hold meat and drink from little Children all at once, but they did by degrees wont them to the observation of that solemnity; so that the child that was wont to eat at the fourth hour received his meat at the fifth or sixth, according to his strength, and thus they did use them for a year or two before they took upon them the observa-

Joma c. 8. Mishm. 4. cum notis Bartenor.

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tion of this and the other precepts. And this courſe we ſhall do well to take with our Souls: Who may do well by degrees to wont them to obedience; and not to venture upon Communicating (whereby we are moſt ſolemnly obliged to obey all the precepts of Chriſt) before we have had ſome proof of our obedience.

5. It is alſo very adviſeable that at this time we do more particularly deſign the deſtroying that luſt which does moſt conſtantly annoy us, and eaſily beſet us. We have our peculiar luſts and follies to which we are addicted: Some ſins there are that are frequent temptations to us and do greatly moleſt and trouble us. It will be wiſdom at this time to ſet our ſelves mainly againſt that ſin. Where we are weakeſt we ſhall do well to ſet the ſtrongeſt guard and watch. Our bodies are not more naturally prone to their peculiar diſtempers than our Souls are to their particular follies. And certainly if we can deſtroy theſe fiercer enemies we ſhall not need fear the other aſſailants. And therefore let us eſpecially ſet our ſelves againſt thoſe luſts that do very often ſolicite and importune us. For as it is great wiſdom to conſider where we are weak and eaſily overcome, ſo is it no leſs wiſdom to raiſe

up all our force and ſtrength to defend our ſelves againſt thoſe ſpiritual enemies which do moſt eaſily prevail upon us.

6. Let us endeavour to put our ſelves into ſuch a preparation as we would be found in when we are to die. For certainly we are not fit to Communicate if we are not fit to dye. The ſame preparation is required for a Communion which is for our death. And many devout perſons have very wiſely at once diſpoſed themſelves for the receiving this Sacrament and their diſſolution alſo. Now certain it is that though we trifle in our lives yet we become ſerious when we come to die. Then we do recollect our ſelves, and very ſeverely examine our own Conſciences. Then we pray very earneſtly, give very earneſt attention to Gods word, and very ſeriouſly heed what we are about. And did we as verily believe that we ſhould forthwith reſign up our Souls unto God, we ſhould be very careful to put them in a readineſs for ſo great a change. It will well become us at this time to conſider in what condition we would be found when our Lord calls us hence; and then to endeavour to our utmoſt that we may with no leſs diligence diſpoſe our ſelves for this ſer-

v. Calvin. Epiſt. 99.

ſervice than if we were preſently to give up the ghoſt. Thus if we do we ſhall not trifle in our preparations, but ſhall moſt carefully examine our hearts, and moſt earneſtly call in the Divine aid and aſſiſtance.

CHAP. XI.

I Proceed now to ſhew how we are to behave our ſelves when we do Communicate: And of that I ſhall ſpeak in the following Severals.

1. Firſt of all, we are to take care that our *hearts be lifted up to the Lord*, as we are exhorted by the man of God. Let us not ſuffer our thoughts to remain upon low and earthly things. Forget your worldly concerns and intereſts. Remember what an holy and ſolemn ſervice you are about. Attend now upon this very thing. When your worldly and trifling thoughts would thruſt in upon you preſently repell and beat them back. Tell them you are employed about greater matters, that they muſt ſtand off now while you worſhip your Lord; that your Souls are the houſes of prayer, and not a den of ſuch thieves.

Suffer not theſe buſie intruders to have any entrance or countenance from you. By no means yield to any of their importunities. Your Souls muſt aſcend up to Heaven now, and forget all earthly things. Your otherwiſe lawful thoughts you muſt now account profane. They muſt by no means come near when you are thus employed. We muſt do now as was done at the giving of the Law, bounds were ſet that nothing might approach the Mount under the ſevereſt penalty, *Exod.* 19. We muſt do ſo now we make this ſolemn approach unto God; we muſt be greatly careful that no evil or earthly thought draw nigh, and if they do we muſt ſeverely chaſtiſe them and beat them back. And as then 'twas forbidden to ſuffer either man or beaſt to touch that Mount, ſo we muſt here beware not only of our beaſtly and carnal thoughts, but alſo of all other thoughts (though at another time not unbecoming man-kind) which would diſturb our devotion, and draw us aſide from the contemplation of what we are about. We had need uſe our utmoſt care that we may attend upon God without diſtraction; elſe will our hearts before we are aware ſlide into vain or impertinent entertainments. And when they

they are once let looſe we ſhall not ſo very eaſily recollect them and bring them back. They will ſoon run into the ends of the earth, and if we be not watchful and reſolute, they will leave nothing but our bodies for ſo great a ſervice as this: Our hearts are treacherous, and our thoughts are like the ſervant of the Prophet who ſecretly run after the *Syrian* for a talent of Silver, and two changes of raiment, without the leave of his maſter; and if we call them not in they'l contract a more diſmal leproſie than that ſervant did. We cannot let them gad abroad without a great loſs at ſuch a time as this. We may be aſſured they will fare as *Dinah* did, they will return defiled home. And therefore let us be ſure to ſet a ſtrict watch upon our ſelves, leſt our ſpiritual enemies ſteal away our hearts at ſuch a time as this. Let us lift them up to God, and there let them be kept whiles we worſhip his holy name.

2. When you approach to the Table of the Lord, endeavour to raiſe up your heart to the greateſt thankfulneſs to Almighty God for his undeſerved love to thee. O conſider how gracious thy Lord is unto thee a wretched ſinner: That he ſhould not only give thee his Son to die, but al-

ſo give thee his fleſh to eat. Not only receive thee to pardon but alſo entertain thee at his own Table as his gueſt and friend. Say within thy ſelf. "Lord, "what am I, that thou ſhouldeſt not only ſhew me pity, but do me ſo great a "favour to receive me as thy friend. "What a love is this that thou art pleaſed to ſhew to my Soul, when there are "ſo many that have not heard of theſe thy "mercies, ſo many that have foregone "them. I may well wonder that thy "mercy lets me live, that I have bread to "eat, or thy air to breathe in; and yet "thou art pleaſed to give me Angels food, "and to feed me with bread from Heaven. I am not worthy of the leaſt of "thy mercies, but then this miracle of "love may well overwhelm me. Who "has ever heard of ſuch a love, of ſo "great a condeſcenſion! Bleſs the Lord, "O my Soul, and all that is within me bleſs "his holy name: Let me never forget ſo "great a mercy, never be ungrateful after "ſuch a condeſcenſion of Heaven. What "ſhall I render unto the Lord for ſuch an "unſpeakable love as this, that he ſhould "ſpread me a Table, and fill my Cup, "who am unworthy of the crumbs that

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"fall from his Table. Oh the height and "depth, the length and breadth of this "love which paſſeth knowledge!

It well becomes us thus to raiſe up our hearts to all thankfulneſs to God when we do approach to this Feaſt. For we do here commemorate the greateſt mercy that was ever ſhewed to Mankind. And it requires of us the greateſt praiſe and thankſgiving. This is a ſervice of praiſe; and therefore it is called the Euchariſt. And certainly if we think our ſelves obliged to commemorate our Benefactors and Friends, which we frequently do; we muſt think our ſelves much more obliged with all thankfulneſs to remember the love of our deareſt Lord, who dyed that we might live.

3. When we ſee the Bread broken, and the Wine poured out, let us meditate at once upon the Paſſion of our Lord, and the hainous nature of our ſins that put him to that pain. Think you ſaw your deareſt Saviour hang upon the Croſs, that you were eye-witneſſes of the ſhame and ſorrow that he underwent. O think you ſaw the blood that he ſhed running down his Body; that you ſaw the Spear and the Nails that pierced his Hands, his Feet and Side. Call to mind the Agony that he

was in, the ſorrowes that he underwent: Have ſome pity and regard to thy bleeding Lord; paſs not by, but ſee and behold that there is no ſorrow like to his ſorrow. Thy heart is very hard ſure if thou doſt not now relent. Thou art very devoid of pity if thou haſt no compaſſion for thy bleeding Lord. But then remember what it was that brought upon him all this ſorrow and ſhame that thou ſeeſt him in. Not any fault of his own, but thy ſins were the cauſe of it. They nailed him to his Croſs, they pierced his Side, they Crowned him with Thorns, and gave him Gall and Vinegar to drink, they did him the deſpight and the affronts which he endured. They were the *Judas*, the *Pilate*, the falſe Witneſſes, the chief Prieſts that contrived and accompliſhed his ſorrowes. 'Twas thy Covetouſneſs that betraid him, thy unbelief and wickedneſs that brought him to his Croſs, and cauſed him to cry out, *My God, my God, why haſt thou forſaken me?* Raiſe up then a great indignation againſt thy ſins, as thou haſt any love or pity for thy dying Lord. Say thus to thine own heart: "Shall I not "be aſhamed of thoſe ſins which put my "Lord to ſo much ſhame! ſhall I not "mourn for thoſe ſins which put him to ſo

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" much pain ! may not they well break
" my heart which have ſo deeply wound-
" ed and pierced my bleſſed Saviour ! If
" he dyed for ſin well may I be aſhamed
" to live in it. If my ſins made him cry
" out, and bow the head, how ſhall I then
" give them any entertainment ! Well
" may they be heavy on me which were ſo
" great a burden to my Lord. How have
" I made a ſport of that (vile wretch as I
" am) which made my Saviour ſweat drops
" of blood ! Did my Saviour ſuffer ſuch
" pains that he might deſtroy ſin, and have
" not I harboured it ? I have taken part
" with the moſt implacable enemies of my
" dying Lord. Alaſs, I have not conſi-
" dered the ſorrowes of my Saviour, but
" like a vile wretch, I have Crucified him
" afreſh, I have trampled on his Blood,
" and done him open deſpight and ſhame.
" Methinks I ſee him hang on the Croſs,
" and methinks I hear him cry out to me,
" and bid me ſee whether there were ever
" ſuch a ſorrow, and alſo, that I ſhould
" not be ungrateful to forget his love.
" What an hard heart have I had that
" have had no more regard to him ! Oh,
" that mine eyes were a fountain of tears,
" that I might mourn for my ſins that have
" Crucified my Lord. Sure my heart is

" very

" very hard, if I do not mourn now for
" mine iniquities, when I behold my bleed-
" ing and dying Saviour. I have tears for
" other things, have I none for my ſins,
" none for my Lord! I have ſometimes
" wept when I have thought of a dying
" Friend, Have I no tears for my dying
" Saviour, who dies that I may live! O
" my God ſmite this rocky heart of mine,
" that I may weep when I look upon him
" whom I have Crucified. Look upon
" me, my Lord, as thou didſt once upon
" thy Diſciple who denied thee, that I
" may be able to weep bitterly as he did.

It will well become us, when we commemorate the death of our Saviour, to be very deeply humbled for our ſins, which put him to death.

4. When thou receiveſt the Bread, renew your Covenant with God. Conſent heartily to receive thy Saviour in all his Offices, of Prophet, Prieſt and King. Deſire earneſtly to be joyned to thy Lord in the ſtricteſt bond. Reſolve to give thy ſelf up intirely to the obedience of his Holy Laws: Beg of him that he would dwell in thine heart; give him the full poſſeſſion of thy ſelf. Tell him thou art his for the time to come, and that thou doſt willingly give him entrance and poſ-

ſeſſion

ſeſſion of thy whole heart. Say to him, "Lord I do heartily and joyfully entertain "thee. And though I am unworthy that "thou ſhouldeſt come under my roof; yet "ſince it is thy condeſcenſion to viſit me "a poor ſinner, I do moſt joyfully receive "thee. Grant that I, who eat of thy "Bread, may never lift up my heel againſt "thee. And that though many Lords "have ruled in me, I may henceforth on-"ly make mention of thy name. Strength-"en my feeble Soul that I may perform my "Vows: Help me that I may now be "thine, and that *I* may continue in thy "love. Be thou that to my Soul which "bread is to my mortal and frail Body. "Grant that my Soul and Body may be "ſeparate, and for ever ſet apart to thy "ſervice; ſuffer me not to profane, and "unhallow what is thus ſolemnly conſe-"crated to thee. I offer thee my heart; "Lord, unite it to thy fear and ſervice. "Grant it may no more run aſtray from "thee, that it may not be ſeduced by the "deceitfulneſs of ſin, by the allurements "and blandiſhments of this wicked world, "but continue conſtant and ſtedfaſt in thy "Covenant. *Create in me a clean heart, O "God, and renew a right* (or conſtant) *ſpi-"rit within me*, Pſal. 51. 10.

5. When

5. When we receive the Cup, let us again renew our consent that Christ shall rule over us And let us particularly meditate upon the great danger of revolting and sliding back: This is the blood of the New Covenant, the blood of the immaculate Lamb of God, which was shed for us. It was an ancient custom of entring into League and Covenants by slaying of beasts, and shedding their blood; this was in token that he that failed to perform his part did devote himself to the like destruction. Oh consider then what a wrath hangs over thy head, if thou trample upon the blood of Jesus! There will remain nothing but a *certain fearful looking for of judgment and fiery indignation.* And therefore consider well, how greatly dangerous it will be for thee to disobey thy Lord for the time to come. Say thus within thy self: "*I* am now renewing my Covenant "with God, I do now undertake to obey "the Laws of Christ, and make him a so- "lemn promise of Obedience for the time "to come. And that I may bind my self "the faster to my Lord, I take the Sacra- "ment upon it, I drink of this blood of "the new Covenant. So that I am now "bound in a stricter bond than ever; I "have professed a service to him a great

"while

"while, I have now liſted my ſelf, and as "it were taken a Sacramental Oath that I "will be faithful. This blood of my Sa"viour will witneſs againſt me if I fall back, "and ſo the blood of Jeſus will be upon "me if I prove unfaithful. And there"fore, O my Lord, look in Mercy upon "me. Grant that I may not after all my "other ſins, be guilty of the blood of "Chriſt. That I may never have the "blood of my Saviour to anſwer for. "Then will my caſe be worſe than that of "the *Jews* who Crucified him, but yet "knew him not to be the Lord of Glory. "But I know him, and am dedicated to "his ſervice. My ſin for the future will "be of a deeper dye. Grant Lord that I "may not be guilty of the blood of Chriſt, "that I may not put him to death that "came to ſave my life, that his innocent "blood may not cry to Heaven againſt me, "and be laid to my charge. What a wretch"ed Creature ſhall I be if my Saviour ſhall "be my Accuſer. Thus may we meditate "when we receive the Cup.

And indeed it will be a very ſeaſonable meditation; we ſhall be very wicked indeed if we do now return to our ſins and evil wonts, when we have not only eat the fleſh but drank the blood of Chriſt.

The

The blood of Christ was shed for our re
mission and our pardon, but how sad wil
it be with us if it be laid to our charge
if that blood from whence we expect ou
pardon shall cry for vengeance against us

Vi. *Buxtorf. Lexicon Talmud. in voce* סנגור

There is a saying among th *Jews*, which is used pro verbially, *Wo be to that ma whose advocate becomes his ac cuser.* And 'tis very applicable to the mat ter in hand. Our Lord is our Advocate (1 *Joh.* 2. 1.) but if we refuse to obey hi Precepts he becomes our Accuser and ou Judge. The blood of Jesus pleads for u if we continue obedient to his Precept but if we trample on his blood it will speak no better things than the blood of *Abel* and certain it is that *Abels* blood called t Heaven against him that shed it. And how miserable is that man who instead of re ceiving pardon from Christs blood, re ceives a greater guilt from it, and falls un der that curse which the *Jews* called on themselves, when they said, *His blood b upon us and our children.*

6. This will be a very fit season to in tercede with God for others; we shall do well to pray at this time for the whole Church of God, and particularly for that part of it which is planted among us, es peciall

pecially for all Christian Kings and Governours who do greatly need our Prayers, and may very justly expect them also. And here we shall do well while we are attending upon this service, to pray for our friends and relatives, and for those who have desired our prayers. This is a Feast of love, and a greater expression of our love to our brother we cannot give than to intercede earnestly for his Soul; and as we are alwayes obliged to do it, so are we more particularly bound to do it at this time when we commemorate the great love of our dying Saviour, which he expressed to the Souls of men. And we shall do well at this time to send up Ejaculations to God for them: Nor must we forget to pray for those who are our enemies without a cause. This our Saviour did when he was upon the Cross, and when we remember his Agonies we must not forget to do as he did. Let us heartily pray for them that God would forgive their sins, and that he would turn their hearts. We are obliged to this both by the precept, and by the example of our dearest Lord: Nor may we expect pardon for our offences, if we do not from our hearts forgive our brother his. Our hearts must be perfectly cleared of all the leaven of malice

before

before we can, as we ought, keep this Feaſt.

CHAP. XII.

I Come now to ſhew how we muſt behave our ſelves after we have been partakers of this Table of our Lord. And that I ſhall do in the following Severals.

1. Let us out of gratitude for ſo great a favour from Gods hands, ſhew mercy to the poor. This the *Jews* did upon a feſtival, and they give particular rules about it. *Jom. Toff. c. 1,* It well becomes us when God hath vouchſafed to entertain us at his Table, to entertain the poor at ours. We can make no amends to God for his mercy to us, but yet we may ſhew our gratitude by ſhewing mercy to our poor brethren who bear his image. God hath ſubſtituted them to receive our grateful acknowledgments. This we ſhall cheerfully do if we have upon our minds a lively ſenſe of the mercies of God to us, and of our unworthineſs of the leaſt of them. We read to this purpoſe what the firſt Chriſtians did. That *they brake* their *bread, i. e.* received the Lords

Lords Supper *from house to house, and did eat their meat with gladness and singleness of heart*, or liberality, *praising God, and having favour with all the people*, or (as it hath been thought those words do import) exercising mercy and shewing kindness to those that wanted. We shall do well to imitate this example; and when God shews us so much mercy, let us not be without compassion to one another. For verily if our hearts be hardened against our poor brother, we have great reason to think our selves void of the love of God.

ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Vid. Dr. *Hammond* in loc.

2. Let us use an after examination. Let us presently reflect and consider what was amiss in us when we were waiting upon our Lord, and humble our selves for it forthwith. Otherwise it is to be feared we shall soon relapse to our wonts, and be so far from being better that we shall be much worse. If we do not rebuke our selves quickly we shall soon return to our vain Conversation again.

3. Let us by all means sequester our selves from our worldly divertisements and concerns, and employ our time in prayer and praises. It is very advisable that we should be alone, that we should for some

time ſeparate our ſelves from our worldly employments, and ſpend our time in our private devotions. Our Saviour after he had kept this Supper with his Diſciples, and ſung an Hymn or Pſalm of Praiſe after it, with-draws from his Diſciples, and betakes himſelf to prayer unto God. And this he does three ſeveral times. The world will be very ready to thruſt in upon us, and to make us forget our vows and good reſolutions; we ſhall be in great danger if we be not very cautelous. And therefore we muſt pertinaciouſly reſolve to watch over our hearts; and when our Souls are clean we muſt be greatly careful that we be not defiled again. We muſt do here as Phyſicians adviſe us to do when we uſe their preſcriptions, we muſt alſo take care that we uſe them *cum regimine*, we muſt not take cold, nor commit any other error, which will make their rules become ineffectual. When our houſe is ſwept and garniſhed we muſt take care that an unclean Spirit do not re-enter, leſt our latter end be worſe than our beginning.

4. Let us be very careful that we do not relapſe and fall back into an evil courſe of life. Certain it is that it ſtands us in hand to uſe our utmoſt care to this purpoſe,

poſe. We muſt do as the Spouſe did, when ſhe had found him whom her Soul loved, ſhe *held him and would not let him go*, Cant. 3. 4. We muſt not only receive our Lord Jeſus but we muſt alſo walk in him. We muſt for the time to come devote our ſelves to the ſervice of our Lord. We muſt ſet our ſelves upon the obedience of all his precepts, and upon the mortifying all our evil and corrupt affections. We muſt inure our ſelves to the works of Religion, and the labours of a pious life: We muſt uſe our ſelves to bear the Croſs, to forgive injuries, to bridle our anger, to croſs our carnal deſires and appetites, and contradict the cravings of the Animal life. If we preſently return to our ſins again, we ſhew that we have but played the part of hypocrites and diſſemblers, and ſhall pay dear for our hypocriſie. Our condition will be very ſad if we now return to our vomit. Let us therefore renew our purpoſes of a new life, and be greatly careful that we return no more to folly. We may reaſon thus with our ſelves when we are retired into our Cloſets: "I have now once more renewed my Covenant with God: I have promiſed him ſolemnly that I will be his ſervant: I have, to bind my ſelf the faſter,

" taken the body and blood of my Lord.
" I am now faſt bound to be conſtant and
" faithful to him. Sure I am that God
" with whom I have had to do, is a God
" that will not be mocked. I may de-
" ceive others, him I cannot deceive.
" What a wretched creature ſhall I be if I
" ſhould now prove falſe! What cords
" will hold me if I break this! How can
" I think that God will ever truſt me, or
" how can I ever truſt my ſelf if I now
" relapſe! The blood of Chriſt will call
" for vengeance againſt me if I now run
" on in my former courſes. My ſins were
" great before, but now they will be ag-
" gravated. Wo is me if I now run on
" in my exceſs of folly. Shall I ſuffer any
" corrupt ſpeech to proceed out of that
" mouth which hath received my Lord?
" Shall *I* abuſe my body to intemperance
" which my Lord hath entered into!
" How ſhall *I* ever look my Lord in the
" face if *I* ſhould now betray him or de-
" ny him! Good God, look upon thy
" ſervant, and whatever plagues *I* meet
" with in this world ſuffer me not to for-
" ſake thee: Have pity upon me O God,
" and let me not ſtart aſide from thy pre-
" cepts. Let me die rather than *I* ſhould
" deny thee. Suffer me not ſo far to diſ-

" honour

" honour thy name, and wrong my own " Soul: Let thy grace be ſufficient for me; " do thou give me power that *I* may keep " thy ſtatutes at all times.

Thus may we reaſon with our ſelves when we come to our Cloſets, after we have received the Body and Blood of our Lord. And we ſhall find it very needful to awaken our ſelves to a new obedience, as we would avoid the greateſt indignation of Heaven. For certain it is if we willfully return to our follies again, we ſhall bring great wrath upon our ſelves. And though perhaps we may not be puniſhed with ſickneſs and ſudden death, as the *Corinthians*, were for the abuſe of this Sacrament, (1 *Cor.* 11. 30.) yet are there more diſmal plagues than theſe, which will overtake us; ſuch are hardneſs of heart, blindneſs of mind, a reprobate ſenſe, and a ſeared Conſcience: Theſe are indeed *deaf ſtrokes*, and ſuch as make not a noiſe, and ſtrike not our ſenſes; but yet, if we conſider the effect and conſequence of them, they are more formidable and diſmal than the raging peſtilence, or the loudeſt claps of thunder. Let us then reſolve, as we love our Souls or fear the wrath of God, to ſin no more leſt the worſt of things come upon us. But let us thus judge that

Chriſt died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them and roſe again, 2 Cor. 5. 15. The Body and Blood of Chriſt will not ſave us whiles we continue in our ſins. Nor may we think that this Sacrament will ſecure us if we return to our follies. *I* ſhall end this particular with the words of *Syracides*, *He that waſheth himſelf after the touching of a dead body, if he touch it again what availeth his waſhing? So is it with a man that faſteth for his ſins, and goeth again and doth the ſame; who will hear his prayer, or what doth his humbling profit him?* Ecclus. 34. 25, 26.

CHAP. XIII.

HAving ſhewed you how you muſt fit your ſelves for this Sacrament, *I* ſhall now alſo let you know the neceſſity that lies upon us, after this Preparation to partake of it: And that *I* ſhall do in the following ſeverals.

1. This duty ſtands upon the ſame authority which the other precepts of Chriſtianity do. He that commands us to Pray, to ſearch the Scriptures, to hear Gods

Gods Word, and to take heed how we hear, hath as plainly commanded us to *do this*. We are no more left at liberty here than we are in the other precepts of Christianity. And certainly it is an argument of great insincerity, to pick and chuse which of Christs commands we will obey. Besides, by breaking one command we make our selves guilty of all, because we do despise the authority on which the rest stand. *For whosoever shall keep the whole Law, and yet offend in one point is guilty of all: For he that said, do not commit Adultery; said also do not kill. Now if thou commit no Adultery, yet if thou kill thou art become a transgressor of the Law*, Jam. 2. 10, 11. I am sure the command is very plain and evident, *Do this*, *Luk.* 22. 19. 1 *Cor.* 11. 24, 25. and *verse* 28. *Let a man examine himself, and so let him eat of this bread and drink of this cup.* To examine our selves is a confest duty, and therefore by a just consequence so it is to eat of this Bread and Drink of this Cup. That duty is relative to this: If we do that we are bound to do this also. And though we should neglect that, yet will not that excuse our neglect of this, any more than one fault is a just excuse for the committing of another. *I* doubt not but that we

do divers things, and think our ſelves obliged to do them alſo from the Laws of Chriſt, for which we have no ſuch clear command from the Laws of Chriſt as we have for this. And therefore certainly if we do not this it is not for want of *plain Scripture* that requires it, but for ſome other cauſe beſt known to God and our own Conſciences. But in the mean time we may be aſhamed to call Chriſt, *Lord, Lord*; and he may juſtly upbraid us for it, when we refuſe to *do whatſoever he commands us*, Luk. 6. 46. Let us not for ſhame call our ſelves Chriſtians when we will not obey the Laws of Chriſt. *Ye are my friends if ye do whatſoever I command you*, Joh. 15. 14. It is not a partial obedience to the Laws of Chriſt, will be ſufficient to make us the genuine Diſciples of our Lord and Saviour. If we would be thought to belong to him we muſt obey him in all his commands. Unleſs we do ſo we cannot be ſecure. For though we do ſome of thoſe duties which Chriſt hath commanded, yet, if we do neglect him in others, we are not ſuch Chriſtians as we ought to be. There are thoſe indeed who think themſelves obliged by the Moral precepts of the Goſpel, and are in great meaſure careful that they tranſgreſs not

thoſe

thoſe Laws, which are indeed the *Laws of Nature*, as well as the *Laws of Chriſt*; but yet theſe men neglect this *inſtitution* of Chriſt, and are not much concerned in the mean time; and that becauſe they do not tranſgreſs the *Law of Nature* though they do tranſgreſs the *poſitive* Law of *Chriſt*. But theſe men ought to conſider that the *Law* of *Nature* is not the adæquate and full rule of their Conſcience: They muſt alſo attend to the *Divine Revelation*, and to the inſtitutions of Chriſt. This precept of partaking of the Communion is peculiarly the Law of Chriſt. And to do this is the mark and badg of Chriſtians. By doing it we ſhew whoſe followers we are. And we are particularly obliged to do it as we do profeſs our ſelves Chriſtians. And the ſame Authority that obliges us to the obſervance of any other Law of Chriſt, does oblige us to do this alſo. And therefore if we think our ſelves bound to any Chriſtian duties, we judge very much amiſs if we think our ſelves unconcerned in this.

2. This duty is built upon as great a reaſon, if we conſider the end of its inſtitution, as any other of the ſame nature is. I ſay as great a reaſon, I ſhall not need to ſay a greater. It was appointed in remembrance

brance of the death of Chriſt, that miracle of mercy and love. *As often as ye eat this bread and drink this Cup, ye do ſhew the Lords death till he come*, 1 Cor. 11. 26. It is to keep in mind our Lords death for which this Sacrament was appointed; this methinks we ſhould be ready to do who expect ſuch benefits from his death, and know that he died that we might live. We eaſily fulfil the deſires of a dying friend: But if our friend died in our quarrel and defence we know not how to forget him; and he that does forget ſuch a friend is reputed juſtly a moſt ungrateful wretch: How then can we forget the dear love of our dying Lord? We keep in memory our Temporal victories and deliverances, and we think we do well in it alſo: How much greater reaſon have we to keep in mind this deliverance from eternal death and ſlavery? This is never to be forgotten certainly, but ought to be kept in memory as long as this world endures. But then our dying Saviour, who might have required of us ſome more burdenſome ſervice if he had pleaſed, hath commanded us to do this, & to do it in remembrance of him: he would have us remember his love to us, and he lets us know how he would have us remember his love, *Do this in remembrance of me.*

3. 'Tis

3. 'Tis a duty the practice whereof is as advantageous to our Souls, if we conſider our own neceſſities, as any whatſoever. We have need of ſuch helps and viands in our pilgrimage towards Heaven. This repaſt will give us new ſtrength and vigor. And we greatly need that our ſtrength ſhould be renewed. This is a bleſſed opportunity of renewing our Covenant with God, and reconciling our ſelves to one another, and dreſſing up our diſordered Souls for another World. This puts us upon exciting all our Graces, and ſtrengthening all our good purpoſes and intentions: This *awakens* our *repentance*, *inflames* our *charity*, *augments* our *hope*, *confirms* our *faith*, and puts us into a condition that makes us more fit to live, and more prepared to dye. We are like Clocks and Watches that frequently ſtand in need of winding up, and ſetting right: Or elſe like trees that are apt to be pulled back by ſuckers, and burdened with luxuriant branches: This bleſſed Sacrament puts us upon amending all our amiſſes, it puts us upon cutting off, and paring away our excreſcencies and ſuperfluities. How glad ſhould we be then of ſuch an excellent opportunity, that does oblige us upon

on pain of death to become new creatures; and we are offered ſtrength and grace to be ſo. Who need perſwade the hungry man to eat, or the thirſty to drink! If we underſtand our needs they will put us forward. When our Souls grow diſordered we ſhould be glad of an opportunity of ſetting them right: When our ſins grow upon us, and our Charity grows cold, we ſhould be glad of an occaſion to renew our Repentance, and enflame our Charity. Here's a bleſſed occaſion that puts us upon all this: This calls upon us to break off our wont of ſin, to kindle our dying charity, to forget our quarrels and contentions, and to put our ſelves in a poſture for a better life than this. Here is a great grace offered, and conferred to them that come prepared.

So that we ſee what great neceſſity lies upon us to do this. We have a plain and peremptory command to do it; a great reaſon alſo to enforce the Precept; and after all this, our own intereſt and advantage does loudly require it of us. So plain a Precept we may not neglect without open *rebellion* againſt our Lord. Nor can we reſiſt the reaſon of it without being guilty of great *ingratitude*: And after this, if

we

we are not perſwaded to it by our own intereſt we are *falſe to our own ſouls.* Methinks any of theſe are ſtrong enough: And it will be very ſtrange if all of them together ſhould not draw us. If the command of Chriſt, and the ſenſe of his dear love, and our own intereſt beſides will not draw us, certainly our hearts are very hard.

4. To what hath been ſaid I add this, that the *Jew* was moſt ſtrictly obliged to keep the Paſſover, and he that did neglect it was liable to the ſevereſt penalty. And we have therefore great reaſon to think, the neglecter of this Precept of our Lords makes himſelf obnoxious to the wrath of God, by reaſon of this neglect. For the Paſſover, we know that every *Iſraelite* was obliged to keep it, *Exod.*12.47. And becauſe it might happen that ſome of them might be by reaſon of their *legal defilement* unfit; or elſe by reaſon of *ſome journey* from *home*, *unable* to keep it in that place where it was commanded to be kept; therefore it was provided in the Law that the ſecond Moneth ſhould be obſerved, and in it the ſecond Paſſover kept, for the ſake of ſuch men as theſe that were unavoidably hindred from keeping

ing it in the firſt moneth. But this Paſſo ver was only ſubſtituted in the caſe above named. For every *Iſraelite* was obliged to keep the firſt Paſſover, if he were clean and not in a journey, and made himſelf greatly obnoxious if he did not. Thus we read, *the man that is clean, and is not in a journey, and forbeareth to keep the Paſſover; even the ſame Soul ſhall be cut off from his people, becauſe he brought not the offering of the Lord in his appointed ſeaſon; That man ſhall bear his ſin*, Numb. 9. 13. And in caſe he were in a journey or unclean yet did not this excuſe him; he was however obliged to keep the Paſſover unto the Lord, *v.* 10. And that he might do ſo the ſecond Paſſover was inſtituted, *Numb.* 9. The *Iſraelites* were ſeverely obliged to keep the Paſſover, and to keep it aright. He that did not keep that Feaſt was to be *cut off* from Gods people, and he that eat leavened bread during that Feaſt was likewiſe liable to the ſame penalty, *Exod.* 12. 15. So that it was commanded to be kept, and to be kept as was appointed upon pain of the greateſt curſe. The *Iſraelite* was tyed up very ſtrait; he muſt keep this Feaſt, and he muſt keep it without leaven, and according to all its ordinances and conſtitutions. There was dan-

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ger if he did not keep it *as he ſhould*, and danger if he did not keep *it at all*: If he either keep it not, or kept it amiſs, he rendred himſelf liable to the curſe of the Law; and that none of the ſmaller neither, but he was liable to be *cut off* from among his people for it. And though I ſhall not now examine the different opinions about what is meant by that expreſſion of being *cut off from their people*; yet *I* ſhall tell you that it does import a very great ſeverity: And therefore we find it annexed to ſuch ſins as the Law of *Moſes* allowed no expiation for. There was no Sacrifice admitted to make atonement for that offence to which this *exciſion* did belong. The ſin of ignorance might be expiated by a Sacrifice, but there was no atoning ſuch a ſin as hath this penalty annexed to it. The Soul that ſinned *preſumptuouſly* was to be *cut off from among his people*: Numb. 15. 28, 30. Such a man was reſerved to the puniſhment of God, though he were exempt from the ſword of the Magiſtrate. It is ſaid of him that would not obey the Meſſiah that God *will require it of him*, Deut. 18. 17. But when St. *Peter* cites this paſſage he expreſſeth it in other words; *viz.* that ſuch a man ſhall *be deſtroyed from among the people*, Act. 3. 23. Or cut off from

from the people, for he uſes the ſame *Greek* word by which this *cutting off* is expreſſed by the *Septuagint*, Numb. 15.30. By which it appears to be a very hainous offence which is thus denounced againſt, and an offence of that nature that God reſerves the puniſhment of it to himſelf, and which he allowed no expiation for under the Law of *Moſes*. Thus it was with the Paſſover. Every *Jew* was bound to keep it, or elſe muſt be liable for his neglect to the greateſt curſe. And this curſe was unavoidable too, for God took upon himſelf the execution of it, who would not let him eſcape that might otherwiſe have avoided the ſeverity of the Magiſtrate.

Can we then imagine that we ſhall eſcape, if we neglect to eat of this Bread, and drink of this Cup? Let us not deceive our ſelves, we ſhall not eſcape: God will require it of us. Certainly, the Paſſover was in remembrance of their Deliverance from *Egypt*, but our Sacrament is in remembrance of a greater deliverance by the death of Jeſus, who was our Paſſover that was ſacrificed for us. If they did not eſcape, how ſhall we eſcape? We may indeed eſcape the Magiſtrates ſword, but not Gods anger. We may avoid the cen-

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ſures of our Superiours, but we ſhall not avoid the wrath of the Almighty. We are greatly miſtaken if we think we may ſafely omit this duty, or that we take a ſecure courſe to avoid the danger of unworthy Communicating, when we chuſe not to Communicate at all: We do in ſo doing but run out of one danger into another. The *Jew* that kept the Paſſover, and eat leavened bread, was under the curſe of the Law; and ſo was he that did not keep the Feaſt at all: There is a great danger on either ſide; we run upon our ruin on which hand ſoever we err.

Indeed the Apoſtle tells us the danger of our unworthy partaking of this Sacrament: He tells us that the unworthy Communicant eats and drinks damnation to himſelf, and that for this cauſe many are weak and ſickly, and many ſleep, 1 *Cor.* 11. 29, 30. This makes us afraid, and well indeed it may awaken us. But then we ſhould conſider alſo the danger of not partaking at all. This is that we are not much aware of: And perhaps one reaſon is, becauſe we do not find the Apoſtle tell us of the danger of not partaking at all, even when he does tell us the danger of not receiving as we ought. But it is very eaſie to tell the reaſon why the A-

poſtle does not ſpeak of that: And the reaſon is this, becauſe the firſt Chriſtians did not only eat of this bread, and drink of this cup, but they did it frequently alſo. The *Corinthians* did Communicate, but they did it not as they ought: This the Apoſtle had a fair occaſion to reprove them for, and he does it, and alſo ſhews them the danger of what they did. They did not as we do, wholly neglect to partake of the Sacrament, but they were too negligent in their Preparation for it, too careleſs and remiſs in ſo holy and ſolemn a ſervice. The firſt Chriſtians Communicated frequently, they did not ſo eaſily forget the Precept, and the dear Love of their dying Lord, as we do. But then 'twas it was that what was ſo frequently done, was not done ſo devoutly as it ſhould have been; and the Lords-Table was eſteemed too common, and they did not eat of that Bread, and drink of that Cup, with that difference and diſcrimination, which well became ſo great a ſervice. This is a thing too incident to our frail nature, that we are too indevout in thoſe ſervices and offices of Religion, which do frequently entertain us. This was the fault of theſe *Corinthians*, they were not guilty of a neglect of the duty it ſelf but

but did not perform it as became them, and the excellent ſervice which they did perform.

CHAP. XIV.

BY what hath been ſaid it appears to be our duty and our intereſt alſo to partake of this Sacrament of the Lords Supper; what it is that keeps us back it is not eaſie to ſay. Certain it is that the Law is not repealed, nor yet does the reaſon of it ceaſe. There is the ſame precept, and as great a reaſon to enforce it, and our needs are as great, and the danger of its neglect as great alſo as ever. And we are very weak if we do imagine that when he that does partake of this Sacrament amiſs, makes himſelf obnoxious to Gods wrath, he ſhall eſcape that does not partake at all: But yet becauſe we are very apt to make excuſes when we are invited to this Feaſt, and pleaſe our ſelves too that we do it juſtly, I ſhall ſeverally conſider thoſe common and popular pretences which we make uſe of in this caſe. And,

Object. 1. Firſt, ſome men ſay, when they are invited, that they are not worthy.

And this is thought a just excuse because the Apostle tells us, *that he that eateth and drinketh unworthily, eateth and drinketh damnation to himself*, 1 Cor. 11. 29.

Answ. In answer to this it is necessary we should know what is meant by *not being worthy*, which is pretended here as an excuse why we do not partake of this Sacrament. *If* by it we mean that we do not *deserve* to be entertained at Gods Table, what we say indeed is a great *truth*, but yet it is not *pertinent*, nor is it such a worthiness which is required of us. But if by not being worthy we mean that we are not *fit* and *rightly* prepared to partake of this holy Table of our Lord, then we may not indeed partake; but then this will not be a just excuse, it will not clear us and absolve us from our duty.

Certain it is that that worthiness which we must come with, does not imply our *merit* or *desert*, but it only imports such a *fitness* and *preparation* of Soul as is *required*, and *God* will *accept*. For though indeed the word ἄξιος, worthy does sometimes import *desert* or *merit*: Thus the labourer is worthy of his hire; *i. e.* he deserves his wages; yet it does not alwayes signifie so, nor yet in this case we are speaking of. The word ἄξιον we translate

ſlate *meet*, 1 *Cor.* 16. 4. 2 *Theſ.* 1. 3. we are obliged to walk ἀξίως τῦ Θεῦ, *worthy of God*, i. e. becoming our profeſſion of him, and the Mercies we receive from him, 1 *Theſ.* 2. 12. And we muſt walk *worthy* of our *vocation*, Eph. 4. 1. Aye, and ἀξίως τῦ ἐυαγγελίυ, worthy of the Goſpel, or *as it becometh the Goſpel*, as we well tranſlate it, *Phil.* 1. 27. And he does receive this Sacrament *worthily*, who does it as is required, and with a clean and pure heart.

For otherwiſe this command of partaking of this Sacrament were unpracticable. If none might receive it but they who deſerved this Heavenly Food, we might not approach, who are unworthy of the common mercies which we do enjoy: Now it is a very great error to affirm, that our Lord hath commanded us to do what is impoſſible to be done. And we have the leaſt reaſon to affirm it of this ſervice that it is not practicable. For certainly this is one of the eaſier Precepts of the Goſpel. And though we ſhould think our Saviour required a very hard task of us, when he bids us *deny our ſelves*, and *take up our Croſs*, and *follow him*; yet we cannot think ſo when he only bids to *do this in remembrance of him*. This is a ſer-

vice of praiſe and thanksgiving, and ſuch ſervices are not burdenſome to thoſe who have not forfeited their gratitude and ingenuity. And did we love our deareſt Lord as we ſhould do, or as he loved us, we ſhould not think much of any thing that he ſhould require at our hands; much leſs ſhould we boggle at ſo eaſie and reaſonable a ſervice as this is. It was great folly in *Naaman*, that he refuſed to waſh and be clean, according to the advice which the man of God gave him. And his ſervants ſpake wiſely to him when they ſaid, *My father, if the Prophet had bid thee do ſome great thing, wouldeſt thou not have done it? How much rather then when he ſaith to thee, waſh and be clean?* 2 King 5. 13. If there be any thing hard and difficult which our Saviour hath commanded (for he tells us, *that his yoke is eaſie, and his burden is light,*) yet ſure I am this is not. So far is it from being impoſſible, that it is indeed not difficult to him that is a ſincere and diligent Diſciple of our Lord and Saviour.

What hath been ſaid makes it evident that that worthineſs which is required in the Communicant does not imply *merit* or *deſert*, but only ſuch a *fitneſs*, and *ſincere* and *holy diſpoſition* of Soul, as God does require

require and will accept. And we may be worthy partakers of this Table when we are very ſenſible of our own demerits. And indeed to think meanly of our ſelves, does very much diſpoſe us to receive the benefits of this Sacrament. And therefore when we ſay we are not worthy, and make this excuſe, our meaning muſt be, that we are not fit and prepared for this Holy Table. Now if this be all we have to ſay, that we are not *fit*, and *prepared*, and therefore we do not approach to this Table, we ſhall find that this is no juſt excuſe.

For if it were, we might with the ſame caſe excuſe our ſelves from the practice of the other Laws of Chriſt. Whereas we are commanded to give to the poor, we might by the ſame reaſon excuſe our obedience, and ſay, that we cannot do that, becauſe we are not charitable; and beſides that, we cannot give alms as we ought, becauſe we are proud, and love to be ſeen of men, and to receive their praiſe, and therefore rather than do it amiſs we will not do it all. Thus may we excuſe our ſelves from works of mercy, from acts of piety, and the ſervices of Religion. We may by this method excuſe our ſelves from ſerving God, and doing good to our

Neighbour. We are not willing our ſervants ſhould do by us as we do by God. We expect they ſhould do as we bid them, nor ſhall it ſerve their turns to ſay that they are not *diſpoſed* to do what we command. We juſtly look that they be ready to obey us, and that they do not indulge themſelves in their ſloth, and contumacy. We may be aſhamed to ſerve God at that rate which we ſhould not accept from our ſervants. The *Jew* might eaſily have avoided the Paſſover, if this ſlender excuſe would have ſerved his turn. But God commands him to keep it, and he muſt take care to do it as he ought. If he fail in either of them, he is liable to be cut off from among his people. There was no ſuch excuſe to be admitted.

Again, when you ſay you are not fit, let me ask you whether or no you have done all you poſſibly can to fit your ſelves. I wiſh you would put this queſtion home to your Conſciences, and deal ſincerely in it. Have you laboured greatly to fit your ſelves? have you to that purpoſe ſet aſide ſome time in order to the examining of your Conſciences? Have you earneſtly prayed to God for his aid and aſſiſtance? Have you done it frequently? Have you adviſed with your ſpiritual guides about this

weighty

weighty matter? Have you uſed as great a care as men are wont to uſe in clearing their title to their Eſtates and worldly Poſſeſſions? Do you do as much for your Souls, as you do for your Bodies and Eſtates? You are not fit to receive the Sacrament you ſay; but have you laboured greatly that you might be fit? Have you done all you can poſſibly do: And after all this, is it the grief of your heart that you are not fit? and do you continue to labour that ye may? Conſider whether it be thus or no with you. Do not dare to mock God, nor think that you ſhall be able to deceive him. Have a care how you diſſemble with the God of Heaven and Earth. If you are not fit, nor yet ſtriving to become ſo, you are indeed in a very miſerable condition. He that commands you to partake of this Table, commands you to be fit to do it alſo. We are not only required to eat of this Bread, and drink of this Cup, but in order to that, to examine our ſelves. If we neglect to fit our ſelves, that will not excuſe us from neglecting the receiving of this Sacrament, unleſs we think one fault will excuſe another.

Again, we ſhall do well to conſider what it is that renders us unfit. Have we not

not some secret sin which we are not willing to part with? We know the danger to be great, if we bring with us a love to our sins; then indeed we eat and drink our own Death. Let us then cast our eyes inward, and see what that sin is which we are so fond of. I doubt not but men may many times easily find where the true reason lies which renders them unfit. Perhaps we are not willing to forgive our Enemy, or else we are not ready to make restitution to our neighbour whom we have injured; or we live a prophane and ungodly life, and are not reconciled to the ways of piety and holiness. It may be that we are not willing to part with our sensual and worldly lusts, and we are afraid of being too severely and strictly bound up to a life of Religion and Mortification: This is much to be suspected; for certainly if we loved our Religion; and hated our sins, we should be very glad of any opportunity that would engage us more strictly to do well, and to depart from evil. Sure I am that to him that is truly good, and labours sincerely to be better, the tydings of this Sacrament is welcome news: He does gladly embrace this blessed opportunity of becoming good. For the truth of what I

say

ſay I dare appeal to the Conſcience of devout and religious perſons. And therefore it is much to be feared that the cauſe which makes us unfit is this, becauſe we love our ſins more than we love our God. And if it be thus I would wiſh ſuch people to conſider,

How unfit they are to dye. For in this caſe that which makes them unfit to receive this Sacrament renders them unfit to dye alſo. Now his condition is very diſmally dangerous who dares to live in that ſtate of things in which he would be afraid to dye. We may indeed refuſe to Communicate when we have an opportunity offered us, but we ſhall not be able to put by the ſtroke of death. When God calls us out of this World (and how ſoon we may be called we cannot tell) we muſt go not only whether we be *willing* but alſo whether we be *fit* to go out or not, we ſhall not find that any of our excuſes will be then taken. And methinks we ſhould be perſwaded to fit our ſelves for death, it being ſo much our intereſt to be prepared for it. And though we cannot be perſwaded to *receive the Sacrament*, yet ſure we cannot but judge it our duty, and our intereſt alſo, to make our ſelves *fit* for it. He that is fit to dye is fit to receive alſo,

and

and who would not labour hard to be fit to die, that knows his time here cannot be long, but may be exceeding ſhort: Be not then ſo cruel to your own ſouls as to be unprepared for death; this makes you liable to not only a great ſorrow but an everlaſting ſorrow alſo.

Before I leave this matter, I would know of him, that makes this excuſe *that he is not fit*, whether he ſpeak as he think. Do you really judge your ſelves unfit? For it is poſſible that a man may make this excuſe, and yet have a great opinion of himſelf, and judge better of himſelf than other men, who do receive this Sacrament, and do it as they ſhould. And therefore let me put it to thy Conſcience, doſt thou really judg thy ſelf to be unfit? If thou doeſt, then tell me what effect this hath upon thee? Art thou greatly humbled under this condition? Doſt thou ſtrive whatever thou canſt to prepare thy ſelf? Is it that which you greatly labour for? Are you willing to take as much pains in the caſe as you do for your bodies or eſtates? If you do not ſtrive to become better, when do you think you ſhall be fit? Put theſe things home to your Conſciences: And I doubt not but that if you be ſincere and do not diſſem-

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ble with God, you may be fitted and prepared for this service.

Object. 2. Secondly, there are others excuse themselves from this service upon a prudential account, as they esteem it. And thus it is; they understand by the Apostle, that they eat and drink damnation to themselves if they do it *unworthily*, and therefore they conclude it the safer course not to receive it at all. By this means they think they avoid the danger of unworthy receiving, and take the most secure course in not receiving at all. This I fear is the ground that too many rest upon who do forbear to eat of this Bread and drink of this Cup.

In answer to this pretence I shall not need to say much, especially if what hath been said before be duly considered: But yet something I shall say to it: And,

Answ. First, I must tell you that though this may be thought a safe and prudential course, yet it is far from being so. For what prudence is it to run from one extream to another, and to neglect the mean which we ought to aim at? We shall not need to forbear, nor yet to receive unworthily: Why do we not prepare our selves and receive as we ought! Shall we call it a prudential course to run away from the

Laws

Laws of Christ? Or shall he be thought a wise man that runs from one danger into another that is as great? *This is as if a Man should flee from a Lion, and a Bear should meet him, or a Serpent bite him*, that I may use the words of the Prophet, *Amos* 5. 19. 'Tis like the prudence of the sinner in other things: He is apt to run into extreams: Thus he does frequently do. When he should possess himself of a well-grounded *hope*, he either *presumes*, or else *despairs*; when he should be *patient*, he is *stupid* and *senseless*, or else he is *querulous* and *murmuring*: When he should do good with his riches, and *relieve* the *poor*, he either *profusely spends* them upon his lusts, or else is *penurious* and *covetous*. And when he should *hear* the *word* of *God* and *keep it*; he either will *not hear* it, or will *not keep* it. And as he shews great folly in all these things so he does in the case before us; For whereas he is required to *receive* this Sacrament *worthily*, he instead of that either *receives* it *amiss*, or else will *not receive at all*. Which is so far from being prudently done that it is indeed an argument of great folly; and he that takes such a course is far from being *safe*: He that does thus, runs indeed from a great mischief, but he runs into

into another. There is a rock on each hand that he may ſplit upon; he dies if he eat unworthily, and ſo he does if he careleſly neglect to eat at all. *He that eats and drinks unworthily eats and drinks damnation to himſelf.* There's death there; but then we are told by truth it ſelf, *Except ye eat the fleſh of the ſon of man, and drink his blood ye have no life in you*, Joh. 6. 53. There's a death that meets us alſo. We may meet with death from a *ſurfeit*, and ſo we may from a *famine*, and *too long* an *abſtinence*. He were a very ridiculous man who becauſe he is forbidden meat by his Phyſician in a Paroxyſm of his Fever, or under the operation of a Purgative Medicine ſhould thereupon reſolve to eat no more. By this means he will not only ſtarve his diſeaſe, but ſtarve himſelf alſo.

Beſides, at this rate we might avoid the other precepts of Religion as well as this. The *Jew* might have eluded Gods commands that obliged him to obedience under this pretext that he feared he ſhould not do what God required aright. There is danger in hearing Gods Word careleſly, ſhall we therefore chuſe not to hear it all? We may diſpleaſe God in our prayers, if we pray not as we ſhould, ſhall we there-

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fore not pray at all? We may give alms amiſs, ſhall we therefore ſhut our bowels upon the poor? We may keep a faſt for evil ends, ſhall we therefore keep none at all? There are ſome that come to Church and do it from an ill principle, and do thereby increaſe their condemnation, ſhall we therefore ſtay at home? Some preach Chriſt out of ill will, ſhall I not therefore preach any more? Sure, whatever we may judg, here is little prudence ſhewn.

For all this while it ought to be conſidered, that we do not contract our guilt by receiving but by receiving unworthily. And therefore if we ſhewed our ſelves wiſe we ſhould do it by making our ſelves fit for this ſervice, and not by forbearing it altogether. If we took this courſe we ſhould avoid all the danger, and not only that, but greatly advantage our own Souls: Whereas now we run our ſelves upon a great curſe. If we come, and are unfit, we are accurſed; and ſo we are if we do not come at all: I ſhall end that which I had to ſay to this pretence with the words of a late Writer, who was well known, not long ſince, in theſe parts. And his words upon this occaſion are theſe. "If ſcanty coming be a ſin, "what

Mr. *Daniel Rogers* Treat. of the Sacraments *part.* 2. *pag.* 211.

" what a fearful premunire then run they
" into, that refuse at all to come? *And*
" *presently afterwards he denounces* terror
" to all profane *Esau's* (*as he calls them*)
" who being out of love with the Sacra-
" ment through loathing of examination
" of their woful profane lives make it their
" constant practice to abandon all Sacra-
" ments. And when they are cut off by
" mens censures for this their contempt,
" they are content so to live, and are no
" whit troubled; a man knows not whe-
" ther the disease or remedy do worse
" with them; I might compare them to
" *Cain*, save that I should wrong him by
" so unjust a comparison: *Cain* because
" he had villainously and sacrilegiously
" defiled the Ordinances which *Abel* and
" he joined in, was debarred of them,
" and for ever cast out of Gods presence:
" But as cursed as he was he could lay it
" to heart, and say it was too great for
" me to bear. But these Atheists and
" Swine are so far from that, that they wil-
" lingly content themselves to be cast out,
" and think it a good bar to keep them
" from that, which they are glad to be
" rid of. If ye ask why they do thus,
" they say they have business to do, and
" cannot skill of this new doctrine of trial,

" or cannot be reconciled with their ene-
" mies: But oh monsters in the shape of
" men! ——Surely ye shall pay double
" for your contempt, both of the means
" and the duty it self.——Oh! But if
" they come not they shall not eat (say
" they) and drink their own damnation!
" *Answ.* Yet they escape not; let them
" tell me whether of these sentences be
" more easie, *viz.* They eat and drink
" their own condemnation by coming;
" Or, take him and bind him, cast him
" into utter darkness, where there is wail-
" ing, weeping and gnashing of teeth for
" not coming? If there be any odds
" much good do them with it: But their
" deep Logick cannot help them to any.
Thus he.

And thus much in answer to this pretence: I now proceed.

Object. 3. Thirdly there are others who perhaps are afraid of Communicating with profane and wicked men. And this is that which keeps them back. They say they dare not Communicate with the wicked.

It is supposed that they who make this pretence do not make the former. For it might seem very strange that the same man should

should use both this and the other also; that he should at one time pretend he dares not Communicate because he is not fit to do it; and at another time pretend that he dares not do it because he looks upon other men to be unfit to receive with him. For by the first he would seem to insinuate that he hath a very mean opinion of himself, and by this that he thinks very well of himself, how ill soever he judges of his brother. Having premised this I answer,

Answ. First, that we ought to be very careful that we be not too censorious; that we do not too boldly take upon our selves the office of a Judge which belongs not to us. Let us have a care that we be not too rash.

Secondly, suppose it as it is pretended; yet is there no reason we should suffer for another man's fault. Will not you do your duty because another man neglects his? You may not come unless you be fit, and will you not come till your brother be fit too? Shall another mans fault discharge you from your duty? Christ commands thee to do this; thy duty is plain and determined: He did not put in this exception, and how then do you dare to do it? Another mans neglect will not be charged upon thy

ſcore. It is a very unreaſonable pretence that you muſt not come till you are ſatisfied that other men are fit as well as you. Thy own ſins muſt keep thee back, but muſt another mans do ſo too? It would be very ſtrange that when you are fit it ſhould be then in the power of another man to render you unfit. The Apoſtle ſays, let a man *examine himſelf, and ſo let him eat*; but he no where puts this in that we muſt examine others alſo. You would have an hard task of it indeed, if you might not proceed till you were ſatisfied in other men as well as in your ſelves. You are never like to Communicate if this be a ſufficient objection. Have a care you do not think Chriſt hath commanded you that which is unpracticable. We know not when we may Communicate if we may not do it till others are prepared as well as we. 'Tis very unreaſonable to think that we ſhall be thus eaſily excuſed.

Thirdly, We may by no means ſeparate from our brother till he have been admoniſhed and reproved, and he be found incorrigible, *Matth.* 18. 15. Our Saviour hath taught us our duty in this plainly. Haſt thou reproved thy brother for his offence as Chriſt does direct? How knoweſt thou but that thou mayeſt by that mean gain

gain him? Thou mayeſt not ſeparate from him till he appear to be incorrigible, and then indeed when the Church hath caſt him out thou art to with-draw. But then ſtill it belongs not to every private Chriſtian to exclude an offender from the Communion. It is no part of our duty, nor are we by any means fit for it. We ſhould be too forward to uſe this power amiſs, and not to go that Chriſtian way which our Saviour does oblige us to, *Matth.* 18. We know that among the *Corinthians* there were evil men that were *carnal*, 1 *Cor.* 3. 3. others that were *injurious* and that *went to Law* with one another before infidels, *Chap.* 6. There was fornication and inceſt among them, *chap.* 5. 1. And thoſe there were that did behave themſelves unchriſtianly at the *Lords Table*, chap. 11. Yet we find not that the cenſure of Excommunication is ſent out againſt any but the inceſtuous: From whence it is eaſie to conclude that to Communicate with ſuch is not unlawful in a Chriſtian Church. To which I may add that when the Apoſtle reproves them for their unworthy receiving this Sacrament, it is their own proper negligence he reproves, and not their joyning together in the ſervice.

Fourthly, our communicating with an evil man does not make us partakers of his sin. For that which we communicate with him in is the profession of Christianity, and the service of God. And certainly I may joyn in the profession of my Religion with him who is no more than a bare professor. This is not to joyn with him in his sin, but indeed in doing my duty to Almighty God. Sin is not caught as infectious diseases are by standing near one another; we then are infected by an evil man when we imitate his bad example. It is very evident that *Judas* received this Sacrament among the other Disciples, our Saviour did not send him away (and yet he knew his wickedness) lest he should infect the other Disciples. We are required to have no fellowship with the *unfruitful works of darkness*, Eph. 5. 11. The *sin* we must avoid and reprove, but we cannot always avoid the *sinner*. I confess we ought as much as we can to avoid the evil doer; we ought not to chuse his company unless it be out of a design to reclaim him, and bring him back; this will well become us to endeavour. And where we cannot avoid the sinner we may shun his evil works, and by declaring against his

sin,

ſin, we may take off the ſuſpicion of our approving his evil ways.

What I have ſaid hitherto muſt not be ſo underſtood as if I would encourage thoſe men to Communicate who are not fit to do it. I have not ſaid any thing which can be reaſonably judged to import any ſuch thing. He that is not fit will eat and drink damnation to himſelf. And therefore every man is obliged very ſeverely to examine his own Conſcience. But yet certain it is that there may be thoſe who are unfit, whom yet I cannot by any law of God or man exclude from it. And as certain it is that we may very lawfully communicate with thoſe who are yet very unfit to communicate themſelves. And when the Apoſtle (1 *Cor.* 11.) blames thoſe who did not Communicate as they ſhould do, yet he does not blame either thoſe who miniſtred to them, or thoſe that did Communicate with them. And therefore thoſe that do receive this Sacrament ought to be very ſevere in the examination of themſelves. They may be ſuch whom we cannot lawfully exclude, nor yet can you lawfully ſeparate from them, and yet not be ſuch as God will accept.

And therefore ſuch men ought not to think themſelves fit becauſe the Miniſters of Souls cannot exclude them as unfit, and becauſe the beſt Chriſtians cannot lawfully withdraw from them. For it is very certain that there are many things may render us unfit to Communicate, which yet do not make us liable to the cenſures of the Church. Though we may not juſtly be rejected as Criminals, yet we may for all that be ſuch in the eyes of God. And therefore it will well become every one of us to ſet about the examining our Conſciences with fear and trembling: Let us not think our condition good becauſe the Church does not exclude us from theſe holy Myſteries. We may be very evil men, and yet not be liable to the cenſure of the pureſt Church. But it will become us to judg our ſelves where our Superiors do not, and indeed cannot judg us. We ſhall do well to erect a tribunal in our own breaſt, and to condemn our ſelves for thoſe follies and impieties which other men cannot condemn us for. And there being now among us at once ſo great a decay both of *piety* and *diſcipline* alſo, the beſt advice that can be given in the caſe is that we would take ſevere accounts of our ſelves, and conduct our repentance by the con-

continual advices and miniſtery of a Spiritual guide. " For by this alone, or principally (as a very excellent perſon tells " us) was the Primitive piety and repentances advanced to the excellency which " we often admire but ſeldom imitate; " and the event will be, that, beſides we " ſhall be guided in the ways of holineſs " in general, we ſhall be at peace as to the " times and manner of receiving the holy " Sacrament. —And we ſhall not ſo frequently feel the effects of the Divine anger upon our perſons as a reproach of " our folly, & the puniſhment of our unworthy receiving the divine Myſteries. And " this (ſays he) was earneſtly adviſed and " preſſed upon their people by the holy " Fathers, who had as great experience in " their conduct, as they had zeal for the " good of Souls.

Fourthly, there are others who do grant it to be their duty to receive, but yet notwithſtanding refuſe to do it; and that becauſe they may not be admitted to do it after ſuch a manner as they would, and as they think they ought to do it. And perhaps theſe men do particularly except againſt kneeling when they do receive it, and becauſe this is required by the Law, and they account it a ſin to yield obedi-

ence

ence to it, therefore they refuse to receive at all. Now I shall particularly consider those Objections which are or may be brought against kneeling: And,

Obj. First, it may be objected that kneeling is not agreeable to our Saviours example when he did institute this Blessed Sacrament, and therefore it is unlawful. The Disciples of our Lord did not receive it kneeling, and therefore we may not.

Answ. In answer to this I shall not put the Objector upon proving either what the posture was, or that it was not that of kneeling, in which the Disciples did receive this Sacrament with our Lord, but I will suppose that they did not kneel, but that they used that gesture which was commonly used at their meals; that is, that they did lie along upon beds, which is said to be the gesture used at meals in those times, and in that place; yet I shall shew notwithstanding this that we may not refuse to receive the Sacrament upon our knees. For,

1. It is not to be thought that we are more obliged to follow the example of Christ and his Apostles in their *gesture* (which is but a circumstance of an action) than we are in the other circum-

Vid. *Dr.* Sanderson *de obligat. Conse. prælect.* 3.

circumstances of *time*, and *place*, and *habit*. Now those that make this Objection do themselves depart from Christs example in the other circumstances of *time*, and *place*, and *habit*, and think it no sin to do it, and are therefore by the same reason at liberty in the other. Our Saviour gave the Sacrament in a *private house*, and in an *upper room*: He gave it also in the *Evening* and after *Supper*; and when he gave it he gave it in a *Coat without a seam*, yet for all this these men that make this objection do not in these things follow the example of Christ, nor yet require other men to do it: I know no reason can be given why we are not as much obliged to one circumstance as another. 'Tis not certainly to be believed that we should be only obliged to the posture, and not also to the time and place. If we must do it in the same gesture, why do we not also do it at the same time and place? And if we use our liberty in the time and place it is strange we should make so great a stir about the gesture.

2. It is very certain that if our Saviour and his Disciples did lie along upon Beds when this Sacrament was instituted, that who ever does sit or stand when he receives the Sacrament does deviate from Christs

Christs example as well as he that kneels. For none of these are the gesture which our Saviour and his Disciples are supposed to have used. And if on behalf of sitting it be pleaded that that being our Table-gesture, ought to succeed to that which our Saviour used. I answer,

(1.) That we are not by any law of Christ forbid to receive the Sacrament unless we can receive it in such a gesture as is commonly used by men at their Tables; nor have we any such command that does oblige us to use any certain gesture.

(2.) That then it must be granted that if it had been the custom to eat our meals upon our knees it would have been very lawful for us to have kneeled at the receiving the Sacrament. From whence it will follow that it is not evil in it self to do it and so far from that that it would have been our duty had it but happened to have been the custom of the Country to have eaten our meat upon our knees. And then,

(3.) It will be very strange that the Lawes of our just Superiors should not have as great an influence upon us as the casual customs of the place where we live; especi-

especially when we are so often called upon to obey our Superiors, and required to *obey every ordinance of man for the Lords sake.* We have very plain Scripture that commands us to obey the King, and all in Authority. But we have none at all that forbids us to kneel, or commands us to sit when we receive the Sacrament. And our being determined to our Table-gesture is not from any Law of Christ.

(4.) It will also follow from hence that it will be unlawful to *stand* as well as to *kneel*, neither of them being agreeable to the example of our Saviour, nay, nor the gestures which are commonly used when we eat at our Tables. Nay,

(5.) After this manner of reasoning we should sin if we should receive the Sacrament lying along as the Disciples are supposed to have done, because it is not our Table-posture; and so we should contract a guilt when we did most closely follow the example of our Blessed Saviour.

3. To what hath been said this may be added, that the *Jews* were obliged to keep the Passover, and to keep it according as God had appointed; and we know that the Law of *Moses* is very particular and precise in setting down the manner how God would be served. And it does descend

ſcend to very minute matters, and preſcribe how the ſervice muſt be performed. And thus it was in the Paſſover; they were determined to the *time*, and *place*, when and where this ſervice muſt be ſolemnized, and its particular rites are ſet down by *Moſes*. But yet notwithſtanding all this, the geſture in which they were to eat this Paſſover is not expreſſed by *Moſes*; he is ſilent in this particular, and though he lets them know that they muſt keep the Paſſover, yet he does not tell them whether they muſt eat their Paſchal Lamb, ſitting or ſtanding, *&c.* Now in this caſe the *Jew* was undetermined by any part of *Moſes* Law, as much as we are in the matter of the Sacrament, what geſture we ſhall receive it in, by the Laws of Chriſt. Indeed if the example of thoſe who kept the firſt Paſſover might determine them, they muſt eat it as they did: And it is thought moſt probable that they did eat it *ſtanding*. For they were expreſly required to eat it with their *loyns girded*, their *ſhoos on their feet*, and their *ſtaff in their hand*: And to *eat it in haſt*, *Exod.* 12. 11. But yet however we find not that the *Jews* obſerved any ſuch poſture afterwards, nor did they think them-

Vid. *Bochart. De Animal. Scriptur. in Synopſ.* Crit.

themſelves obliged to imitate the example of thoſe who kept the firſt Paſſover. And our Saviour himſelf (who did obſerve the Law of *Moſes*) keeps the Paſſover indeed with his Diſciples, but not ſtanding, but ſitting, or lying along; which was a poſture that was not injoyned the *Iſraelites* by the Law of *Moſes*, nor yet warranted by the example of the firſt eaters of the Paſſover, however it were introduced by the general conſent of the Nation, or the command of their Superiors. For there being no Law in the caſe given by *Moſes*, they did not think themſelves obliged to imitate the example of thoſe who in *Egypt* eat the Paſſover, but did rather chuſe to comply with the cuſtom of their Country, or Law of their Superiors in this matter, it being not repugnant to any Law of God given by *Moſes*. And therefore the *Jews* do frequently tell us of ſundry things wherein the פסח מצרים Paſſover of *Egypt* differed from the פסח דורות Paſſover of after times; and amongſt other things they tell us, that whereas they in *Egypt* were obliged to eat that Paſſover *in haſt*, Exod. 12. 11. For their loyns were to be girded, their

Vid. *Peſach. C. 9. M. 5. Maimon. Hal. Peſ. C. 10. Targum. Jonath. & Aben Ezra in* Exod. 12. 11.

their ſhooes on their feet, and their ſtaff in their hands; which ſeems to import that they eat it ſtanding, and ready for their marching out of *Egypt*; yet they tell us that they were not obliged by this example of the *Iſraelites* to do ſo in after times: Nor do we ever find that they did it, or that ever they were reproved for not following this example. Nay, beſides what hath been ſaid, we find that the *Jews* had their הלל or Hymn at the Paſſover, which was never commanded them by any of the Laws of *Moſes*, and yet were they not therefore guilty of Will-worſhip, or adding to the Word of God. Nay our Saviour himſelf is thought to have complyed with them in this cuſtom of theirs, when he did keep the Paſſover, *Mat.* 26. 30.

And therefore certainly we have no reaſon to doubt but that we may lawfully receive the Sacrament of the Lords Supper upon our knees: It being not againſt any Law of Chriſt; and it is the Law of Chriſt, which in this caſe muſt determine us: If we be not determined by his Law we are left free, and therefore may very lawfully uſe this geſture. But then when our juſt Superior commands us, we are bound to obey even by the Laws of Chriſt, which

which oblige us to be ſubject to the higher powers. When we kneel at the receiving this Sacrament, we do nothing contrary to Chriſts Law: But if we refuſe to receive at all, becauſe we will not kneel, then it is moſt certain that we break the Laws of Chriſt, and that very greatly alſo; both as we refuſe to *do this* as he commands us, and as we diſobey our juſt Superiors whom God hath ſet over us.

Object. But others perhaps will except againſt Kneeling, as that which will involve us in Idolatry, it being ſuppoſed that when we kneel at our receiving the Sacrament, we do thereby worſhip the Bread and Wine, or at leaſt by them, as by an Image we worſhip Chriſt.

Anſ. 1. Whether by Kneeling when we receive the Sacrament, we may juſtly be thought to pay Religious Worſhip to the Creatures of Bread and Wine, will beſt be known by conſidering the intention of thoſe that do require Kneeling at our hands. Now it is very certain that our Church which requires we ſhould kneel, does openly diſallow that Doctrine of the Church of *Rome*, which puts them upon adoration of the outward Elements. And therefore whatever the Church of *Rome* is guilty of, yet it is certain that we

believe the Bread and Wine to be Creatures, and not in their nature altered, nor changed in ſubſtance from what they were. And conſequently it cannot be imagined that our Church ſhould require Kneeling with an intention that we ſhould worſhip the Elements of Bread and Wine, when ſhe hath always taught a Doctrine that does contradict any ſuch practice. And this might ſuffice in anſwer to this Objection. But yet I add,

2. That this might be put out of all doubt, the Church of *England* hath farther declared her meaning in this matter: So that hereafter whoever ſhall charge her as guilty of Idolatry in requiring Kneeling at the Sacrament, as if thereby ſhe intended we ſhould adore the Bread and Wine, will ſhew himſelf either *profoundly ignorant*, or *greatly malicious*. What our Church declares to this purpoſe may be found in the Book of Common-Prayer, at the end of the Rubrick, after the Communion-Service, in theſe words: *Whereas it is ordained in this Office for the Adminiſtration of the Lords Supper, that the Communicants ſhould receive the ſame Kneeling; (which order is well meant for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt, therein given to all worthy*

worthy Receivers, and for the avoiding of such profanation, and disorder in the Holy Communion, as might otherwise ensue) yet lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any Corporal presence of Christs natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here: It being against the truth of Christs natural body to be at one time in more places than one.

Thus plainly are we taught the Churches sense in the case before us: Nor may we now imagine that by our Kneeling we are obliged to worship the Creature instead of the Creator.

3. The Sacrament is delivered to us with a Prayer, and certainly it is not only lawful to Kneel when we pray, but it is also very agreeable to the example of our Blessed Saviour, *Luk.* 22. 41. And if we

are bound to pray alwayes, I am ſure it well becomes us to do it then. And there cannot poſſibly be any danger of Idolatry in bowing our Knees to the God and Father of our Lord Jeſus Chriſt. If we may lawfully pray at all times, and in all places, we may very lawfully Kneel when we do it. And ſure no man in his wits can deny, but I may lawfully pray to God in the very act of receiving the Sacrament; and if I may do that, it is very evident that I may uſe that geſture which our Saviour did, when he prayed a little before his Agony and Death.

What hath been ſaid I hope is enough to ſatisfie thoſe men who deſire to find the truth. There are thoſe whom nothing will quiet, Some men will not be convinced though we ſhould bring them beams of light. However I ſhall not mention any other Objections which men are wont to bring for their excuſe: Not that I have named all that might be found, but becauſe I have named the more general and material. Nor do I know any other that are worth the naming. I pray God grant that we may not refuſe the Truth whereever we find it. We are in a very miſerable condition, if we ſuffer our ſelves to be ſwayed by our prejudices, rather than guided

guided by the truth: If we ſhall withſtand the cleareſt evidence, becauſe it ſtands not with our occaſions. It will well become us in the fear of God (who will not be mocked) narrowly to ſearch into our Hearts and Conſciences. If we love the truth we may find it. God will ſearch us ere it be long; it will then appear whether or no we have done our utmoſt to be rightly informed. We ſhall then find it had been much better to have done our Lords will, than to have diſputed wittily. All our diſguiſes muſt then be pulled off, and we ſhall be judged then by the unerring Law of God. The good God awaken us to a ſerious diligence about our Souls, and lead us at once into the paths of Peace and Truth. We ſhall have an heavy account to make, if upon light and inſufficient grounds we ſeparate from our brother, and omit ſo excellent a ſervice as our dying Lord hath required of us. And ſurely thoſe grounds muſt be very light, which have no more weight than the pretences above-named. I ſhall end with the words of that pious Father upon this occaſion: *Quod neq;* &c. *That what is enjoined, and is neither againſt faith or good manners, is not to be refuſed, but accord-*

Auguſtin. Tom. 2. Ep. 118. ad Jan. & ad Caſulanum Ep. 86.

ing to the place where we are, and do converſe, is to be obſerved.

CHAP. XV.

FRom what hath been ſaid before, we may ſee how much we do amiſs, if we altogether neglect ſo excellent a ſervice as this, or if we do it not as frequently as we can: For he that does it but ſeldom, when he hath the opportunities of doing it frequently, is reprovable as well as he that does omit it quite. And indeed we are ſelf-condemned, if we do omit and let ſlip ſundry of thoſe opportunities which God hath given us; and only make uſe of them ſparingly. For whereas by doing it at all we do acknowledge it to be our duty to *do this* in remembrance of our Lord, by chuſing to do it but ſeldom, we do avoid the paying our duty to our Lord, and the diſpoſing our ſelves for ſo excellent and holy a ſervice. It is to be feared that ſuch men are not much affected with their Lords death, who decline the often remembrance of it. Were our hearts enlarged we ſhould be willing to be alwayes

praiſing

praiſing our deareſt Lord. We are not ſtinted by the Laws of Chriſt to do this, but ſo many times in a year; and we know the firſt Chriſtians did it very frequently; all that we are obliged to in the caſe is that, *as oft as we do it* we ſhould do it in remembrance of Chriſt. We may juſtly ſuſpect our ſelves not much taken with the kindneſs of our Saviour, when we do readily neglect ſo excellent an opportunity of keeping up the memory of it. It is a ſign that our hunger is not great when we can eaſily neglect our food that is prepared for us. We are afraid ſure that the intereſt of Religion ſhould prevail too far upon us, when we will not accept every opportunity of becoming better: Certainly if we have taſted that the Lord is gracious, we ſhall be willing to draw nigh to him, and to do it frequently alſo. *It is to be feared* (as one ſays well) *that they who never receive* (*though they may ſay*) *ſave at Eaſter, never faſt but in Lent, that they never repent till they dye.* If we love our Lord greatly, and have upon our minds a great ſenſe of his kindneſs, we ſhall be glad to pay him our acknowledgments of Praiſe and Thankſgiving: But if we do this as ſeldom as we can, it is a ſign that we do it rather out of *fear* than *love*, that

we do it rather becauſe 'tis the *cuſtom* of the *Country*, than becauſe it was the *command* of our *deareſt Lord.* For it is moſt certain, that if we loved our Saviour much we ſhould delight to remember him frequently. It is ſo I am ſure in all things elſe which we love: We take a pleaſure in remembring our deareſt Friends and Relatives, we frequently mention thoſe things which have given us a pleaſure or profit.

But doubtleſs we might be perſwaded to do this frequently, if we were once wrought upon to do it at all, and as we ſhould. For the very ſame reaſon that moves the devout Soul to do it once, will alſo move him to do it frequently. And that we who profeſs Chriſtianity ſhould not do it at all, that we ſhould dare to omit ſo plain a precept, is to me one of the ſtrangeſt and moſt unaccountable things.

Indeed, where men have no mind to do their duty, they are apt to cavil, and diſpute, and make excuſes. Thus do thoſe men do, who had rather *diſpute wittily* than *live well.* We pleaſe our ſelves with little arguments, and great prejudices; and are not only content to neglect our duty, but (which is much worſe) we go about

about to juſtifie our neglect. Thus do we ſlide from one error to another.

But all this while we do but deceive our ſelves and others; God is not mocked. We ſhall be judged hereafter by the unerring Law of God. It is not our miſtaken Conſcience that ſhall abſolve us, if Gods Law condemn us. We ſhall be judged by what is *written*, and not by what we *ween* and *think* in the caſe. This conſideration if it had but its due weight with us, would be of great moment to move us to the moſt diligent and impartial ſearch after truth. And then certainly we ſhould not be ſo eaſily prevailed upon by weak arguments, and by the carnal and ſenſual delights of this world, to neglect ſo plain and excellent a duty. Whereas now we have ſome little Objections againſt our duty, or elſe we have our Farms, and Merchandize, or Yokes of Oxen that hinder us from doing it. I ſhall end all with the words of a late pious and learned Writer upon this occaſion.

" By this time I hope you ſee, that it is " *good for you to draw near to God*, at " his Holy Table; if you have any de- " ſire to be good Chriſtians, or any ſa- " vour of ſpiritual pleaſures. You muſt " whol[illegible] away all remembrance of " your

" your duty, and be loſt to all ſence of
" rational ſatisfaction, or elſe be ſtrongly
" inclined (conſidering what hath been
" ſaid) to take the pains to prepare your
" ſelves, or rather to keep your ſelves
" in a conſtant Preparation, for frequent
" Communion there with our Bleſſed Sa-
" viour: An innocent, holy and uſeful
" life cannot but commend it ſelf to you,
" if it be but on this ſcore, that you may
" be entertained with ſuch a comfort as to
" know the love of God in Chriſt to you;
" and be fit to be feaſted continually with
" ſuch delightful pledges of it. How is
" it poſſible for any conſiderate perſons
" to deſpiſe or neglect ſuch means of their
" contentment? The Table of the Lord,
" methinks, ſhould be more acceptable to
" them than a Stage; and they ſhould run
" more greedily to this Divine Feaſt, than
" they do to the Theatres: He ſhould
" have more gueſts, and a greater croud
" to attend upon him than thoſe ſo much
" frequented places. For what do they
" ſee repreſented there, but ſome of the
" follies of Mankind; the paſſions and
" misfortunes of a miſerable Lover; the
" wiles and ſubtle contrivances of ſome
" ingenious perſon; or ſuch like things,
" ſome of which never were? But here

" is

" is repreſented the great wiſdom of Al-
" mighty God; the manifold wiſdom of
" our Creator, into which the Angels de-
" ſired to look, and of which they are
" gladſom Spectators: The incomparable
" kindneſs of our Bleſſed Saviour; that
" ardent love which offered him up to
" God upon the Croſs, and which he ſtill
" continues now that he is in the Hea-
" vens; as we ſee by theſe remembrances
" which he hath left us of it: The rare
" method of our Salvation: The won-
" derful way which Heaven hath contri-
" ved to bring loſt Souls again thither;
" the glorious conqueſt which the Savi-
" our of the World hath made over Sin,
" the Grave and Hell; all which we here
" behold, his Captives, and our ſelves the
" prize which he deſires to win, by all his
" labours. Do not men then extreamly
" betray their infidelity? is it not plain
" that Chriſtian piety lies languiſhing and
" dying; when ſuch numbers will ſpend
" a great deal of time to prepare and dreſs
" themſelves to be ſeen in the Theater,
" and we cannot prevail in ſome places,
" with any conſiderable company to meet
" us at this glorious repreſentation, which
" we make at the Table of the Lord?
" They that will be at the pains to go to

" the

" the former every day, content them-
" ſelves, nay think it a great trouble, to
" put their Souls into a poſture to come to
" this holy place once in a whole year.
" And God knows how many there are,
" that will not put themſelves to that pains
" neither : who rarely appear before
" God at this Holy Solemnity, and whoſe
" faces are ſcarce ever ſeen in the pre-
" ſence of our Saviour, O ſhameful in-
" gratitude ! which you that read theſe
" things, if you are believers, can never
" endure. I think to be guilty of. If you
" give any credit to this Hiſtory of the
" love of God in Chriſt Jeſus, recorded
" in the Goſpel, you will ſpend ſome time
" ſure to diſpoſe your ſelves to make fre-
" quent acknowledgments to him, by re-
" ceiving theſe holy Myſteries. You will
" be aſhamed that ſo much time ſhould be
" conſumed in triming up your ſelves to
" ſee, and to be ſeen in other places ; and
" little or none that you may come before
" God, and behold the great things that
" he hath done for your Souls. For the
" love of God conſider at what charge he
" hath furniſhed this Table for you ; how
" often he hath invited you to it ; how
" deſirous he is that you would ſhew him
" ſo much love, as not to refuſe him your
com-

" company there. Think how ill he muſt
" needs take it, if you will not accept of
" his ſingular kindneſs; nay, that you
" your ſelves will not be pleaſed, when
" you reflect and conſider, of how much
" joy you have deprived your Souls, by
" denying him ſo much of your duty.
" For there is no compare between all the
" jollities in the world, and this one ſin-
" gle pleaſure, of giving hearty thanks to
" God, for his unſpeakable mercy to us
" in Chriſt Jeſus. Do but come and ſee.
" Satisfie your ſelves by waiting on him
" at his Table, with ſuch thoughts as be-
" come his preſence. If you have the
" leaſt ſpark of goodneſs; you will find
" it ſhine and glow, and ſpread it ſelf to
" your infinite joy and contentment of
" heart. Among all the various degrees
" and conditions of Chriſtian people,
" there will none be found that come hi-
" ther with ſincere affection to do this in
" remembrance of their Saviour, but may
" go away rejoycing, loaded with many
" Divine benefits.

Heads

Heads of Self-Examination, by which we may be directed to find out what sins we are particularly to repent of either before the Sacrament, or at any other time which we set apart for Repentance and Humiliation of our selves. Wherein are laid before us the several duties we owe to God, *our* Neighbour, *and our* Selves.

To *God.*

Faith, or belief of his Word: A well grounded *Hope* in his Mercy. *Love* and *Fear* of Him above all. *Trust* in him. *Submission* to Him. *Honour* to His Holy Name, Word, Appointments. *Thankfulness*, *Worship*, *Repentance*:

To our *Neighbour* in General.

Justice, which requires a doing by him in all respects as we would be done by: and forbids all *injury*, whether it be by drawing him into *Sin*, endangering his *Life*, depriving him of his *Peace*, invading his *Bed*, his *Goods*, or *good Name*; and for-

forbids all *Envy*, and *Malice*, and *Covetous* desires of what belongs to Him; and *Charity* by which we wish well to him, and are disposed to assist and help him.

In Particular.

To our *Superiors*, *Reverence*, and hearty *Obedience*, and *Submission*. To our *Equals*; unfained *Friendship* and *Kindness*: To our *Inferiors*; *Gentleness*, *Mercy*, and a great care of their *Souls*.

To our *Selves*.

Humility, *Meekness*, *Consideration*, *Content*, *Diligence*, and *Watchfulness* over our Selves; *Chastity*, or purity of Heart and Life: *Temperance* in Eating and Drinking; *Moderation* in our *Sleep* or Rest, and *Recreations*, and in our *Garb* and *Expences*.

By these Heads we may examine our selves. And we must particularly confess wherein we have failed; and we must not only confess the sin but the circumstances of aggravation with which it was attended: Of which see the fifth chapter of this Book. And, as we must confess with shame and sorrow, so we must come to the Sacrament with expres resolutions to forsake these sins for the time to come.

A Pray-

A Prayer before the Sacrament.

O Moſt Glorious, and for ever Bleſſed Lord God, Thou art and there is none like unto thee in Heaven or in Earth; thy Wiſdom is infinite, thy Power irreſiſtible, and thou art of purer eyes than to behold the leaſt iniquity with approbation. It is of thy unſpeakable Mercy that I am not long ago conſumed.

I bluſh and am aſhamed when *I* lift up my eyes unto thy Divine Majeſty: I do in all humble reverence proſtrate my ſelf before thee, and implore thy gracious favour in the name and Mediation of Jeſus Chriſt the Righteous, who ever lives to make interceſſion for thoſe who come unto God by him.

I do acknowledge thy many mercies towards me. *I* received my being and my breath from thee: I have ever ſince *I* came into being been ſuſtained by thee. Thou haſt preſerved mine eyes from tears, my feet from falling, and my Soul from death. My Life and Health, my Liberty, and all the comforts of my life are intirely owing to thy gracious goodneſs and bounty.

But above all thou art to be acknowledged for thine ineſtimable Love in the Re-

Redemption of the World by our Lord Jesus Christ, for the means of Grace, and hope of Glory. Thou hast given thy Son to dye for me, revealed thy gentle and holy Laws to direct and guide me, promised thy Spirit to assist me, propounded Eternal Life to encourage my endeavours. I have been received into thy Church by Baptism, and promised and professed obedience to thy holy Laws.

But notwithstanding all these obligations to sincere and universal obedience, I have many wayes offended against thy Divine Majesty. I have not honoured thee as my Creator, nor loved thee as my Father, nor obeyed thee as my Soveraign Lord and Master. And whereas I have been very sensible of the kindness shewed me by my fellow Creatures, I have had but very little sense of the innumerable and undeserved favours which thou hast heaped upon me from time to time.

I have sinned against thee in thought, word, and deed: I have sinned greatly and deserve the death which by my wickedness I have pursued ——— I am guilty after the clearest *light* and knowledge; after the most *indearing mercies* and favours; after the most *solemn*

Here make a particular confession of sin.

Vows and promiſes of obedience, and the moſt *awakening Judgments*; *I* have ſinned under *ſufficient means* of *Grace*, and after *many experiences* of the evil of departing from thee. *I* have contemned and deſpiſed thy divine Majeſty, and ſuffered my ſelf by an eaſie and ſmall temptation to be drawn away from thee the fountain of my Life and Happineſs, and the great lover of Souls.

O Lord look down from heaven with an eye of pity and compaſſion upon me a wretched ſinner: *I* am leſs then the leaſt of thy mercies, and am vile in my own eyes: I beg thy pardon and forgiveneſs for Chriſt his ſake, who came into the World to ſeek and ſave that which was loſt.

In a deep ſenſe of the wickedneſs of my former life, and the hainous nature of my offences I approach unto thy Divine Majeſty with full purpoſe of amendment of Life: I truſt in thy mercy, O Lord, through Chriſt Jeſus; and do with all poſſible thankfulneſs keep in memory his precious death. And being very ſenſible how much *I* ſtand in need of thy mercy and forgiveneſs of all my ſins, and the circumſtances of aggravation, which have attended them, *I* do declare that I do forgive all my Ene-

mies,

mies, and that *I* come before thee with ſincere and univerſal Charity to all mankind.

Search me O Lord, and try my heart, and lead me into the way Everlaſting.

I am coming to thy Holy Table to renew the Covenant with thee which *I* have broken. *I* am unworthy of the Crumbs which fall from thence. But moſt gracious Lord look upon me in Chriſt Jeſus. Help me that *I* may attend upon thee without diſtraction. Work in me all thoſe holy and heavenly diſpoſitions which may render me fit for this ſervice. Grant that *I* may come before thee with lowly thoughts of my ſelf, and the moſt raiſed apprehenſions of thy love in Chriſt Jeſus; ſtrengthen my weak Faith, perfect my Repentance, confirm my reſolutions of amendment, and enlarge my Charity; grant that I may receive Chriſt Jeſus my Lord, and that *I* may walk in him: That *I* may partake of the benefits of his death, and of the fruits of his interceſſion at thy right hand.

I moſt humbly beſeech thee not only to pardon all my paſt ſins, and to ſpeak peace to my Soul, but that thou wouldeſt renew my nature and write thy laws upon my heart. Enlighten my dark mind, rectifie my crooked will, ſanctifie my depraved

affections, and purifie all the thoughts and intentions of my Heart, and grant that for the time to come *I* may forſake every evil way and purifie my ſelf as thou art pure.

Keep me, O Lord, for the time to come from every thing that is hurtful to me, and diſpleaſing to thee. From the exceſſes both of care, and fear; from ſnares and great perplexities; from carnal deſires and brutiſh inclinations; from covetouſneſs and hatred, from envy and pride, from vanity and diſſimulation; murmuring and diſcontent. And make me ſtedfaſt in juſtice and charity, in humility, and meekneſs; in purity of heart and heavenly mindedneſs, and ſincere devotion.

And to theſe Holy ends vouchſafe me the preſence of thy Spirit, and power of thy grace, and endue me with heavenly Wiſdom, and all this *I* beg for the ſake and in the Mediation of Jeſus Chriſt.

Our Father which art, &c.

Ejaculations to be uſed at the Lords Supper.

THE *Lord hath done great things for me, whereof I am glad.*

If

If thou, Lord, ſhouldeſt mark iniquities; O Lord, who ſhall ſtand?

But there is forgiveneſs with thee, that thou mayſt be feared.

He that ſpared not his own Son but delivered him up for us all, how ſhall he not with him alſo freely give us all things?

O wretched man that I am who ſhall deliver me from the body of this death!

I thank God through Jeſus Chriſt our Lord.

God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us.

Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him.

For if when we were Enemies, we were reconciled to God, by the death of his Son: Much more being reconciled we ſhall be ſaved by his Life.

At the Receiving of the Bread.

THou haſt ſaid, O Bleſſed Jeſus, I am the living Bread, which came down from heaven: If any man eat of this Bread, he ſhall live for ever. *Be it unto thy Servant according to thy Word, in which thou haſt cauſed me to truſt.*

Surely goodneſs and mercy ſhall follow me all the days of my Life, and I will dwell in the houſe of the Lord for ever.

Many, O Lord my God, are thy wonderful works, which thou haſt done, and thy thoughts which are to us ward: They cannot be reckoned up in order unto thee: If I would declare and ſpeak of them they are more than can be numbred.

I am thine O Lord, I devote my ſelf to thee, O ſave thy Servant who truſteth in thee.

I have enclined my heart to perform thy ſtatutes alway, even unto the end.

Depart from me ye evil doers, for I will keep the Commandments of my God.

At the Receiving of the Cup.

O Bleſſed Saviour let thy Blood purge my Conſcience from dead works to ſerve the living God.

Worthy is the Lamb that was ſlain to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; who hath loved us and waſhed us from our ſins in his own Blood.

I will not henceforth live unto my ſelf but unto him who dyed for me and roſe again.

Bleſſed be the Lord my God, who only doeth wondrous things.

And

And bleſſed be his glorious name for ever, and let the whole Earth be filled with his Glory. Amen *and* Amen.

After Receiving.

BLeſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant Mercy, hath begotten us again unto a lively hope by the Reſurrection of Jeſus Chriſt from the dead: To an inheritance uncorruptible and undefiled and that fadeth not away.

Bleſs the Lord O my Soul and forget not all his benefits.

Perfect that which concerneth me and forſake not the work of thine own hands.

I intreat thy favour with my whole heart:

Be merciful unto me according to thy word.

I have ſworn and am ſtedfaſtly purpoſed to keep thy righteous Judgements.

O hold thou up my goings in thy paths, that my footſteps ſlip not.

A Prayer after the Receiving the Sacrament.

BLeſſed be thy glorious name, O Lord, for all thy unſpeakable mercies to me and to all the World. I adore and magnifie thee for thy great goodneſs in giving thy Son to dye for me, and making me partaker of his moſt pretious Body and Blood. O Lord what is man that thou thus regardeſt him! And what am I (a vile and wretched ſinner) that thou ſhouldſt be thus favourable to me?

Thou haſt been pleaſed to admit me to renew that Covenant with thee which I had broken, and to give me aſſurance of thy readineſs to pardon ſo vile and great a ſinner as I have been, I have received the pledges of thy love, and been admitted to thy holy Table. I have there devoted my ſelf again unto thee, my Soul and Body, all my powers and faculties. I have vowed obedience to thee, and after the moſt ſolemn manner conſecrated my ſelf to thy ſervice.

Thou art a God that knoweſt the heart, and art not to be mocked: I tremble when I conſider thy infinite power, wiſdom, and holineſs. Let theſe thoughts beget in my Soul

Soul a great fear of thy Holy name, a great care to do thy will. Grant I may not for the future turn the grace of thee my God into wantonneſs, and that I may not receive the Grace of God in vain.

There is nothing hid from thee. Thou knoweſt my weakneſs and infirmities, and the temptations with which I am aſſaulted, and to which I have too often yielded. I am ſurrounded with ſnares, and my ſpiritual Enemies are powerful and active. O Lord help thy Servant, and grant that I may both reſiſt and vanquiſh them by the aid of thy Holy Spirit. Keep the poſſeſſion of my Soul which I have unfeignedly ſurrendred up unto thee:

Unite my heart O Lord to fear thy name, and grant that I may ſpend the remainder of my time in obedience to thee, and in acts of Charity to my brethren.

Create a clean heart, O Lord, and renew a right Spirit within me. Forſake me not O Lord, if thou leave me I periſh. Guide me by thy Counſel and at laſt receive me to thy glory.

I do greatly deſire the Salvation of mankind, and humbly commend to thee this Church and Kingdom, the Kings Majeſty and all our Superiors in Church and State,

humbly

humbly intreating thee to direct and guide them all into thoſe holy wayes that are pleaſing to thee and beneficial to thoſe who are under their charge and influence.

And work in the minds of all Chriſtians an unfeigned Charity, a peaceable temper, patience and exemplary meekneſs, and all the other fruits of thy Holy Spirit.

And grant me thy heavenly grace that I may ſo uſe things temporal that I may not miſs of thy Eternal Bliſs for the ſake of Jeſus Chriſt my onely Mediator and Advocate.

Amen.

A Morning Prayer for a Family.

O Almighty and Eternal Lord God, the great Creator of Heaven and Earth, and the God and Father of our Lord Jeſus Chriſt, look down from Heaven with pity and compaſſion upon thy ſervants, who humbly caſt our ſelves down before thee, in a great ſenſe of thy mercies, and our own miſery.

There

There is an infinite diſtance between Thy Glorious Majeſty, and us thy Creatures, the work of thy hands. Between thy infinite power and our weakneſs, thy Wiſdom and our Folly, thy Eternal Being, and our Mortal Frame.

But Lord, we have ſet our ſelves at a greater diſtance from thee by our ſin and wickedneſs. We do humbly acknowledge the corruption of our nature, and the many rebellions of our lives. We have ſinned againſt Heaven, and before thee in thought, word and deed. We have been prophane Contemners of thy Majeſty, and of thy Holy Laws.

We have alſo ſinned againſt our Brother, and our own Souls, by omitting what we ought to have done, and committing what we ought not. We have rebelled againſt light, deſpiſed thy Mercies and thy Judgments, broken our own vows and promiſes, neglected thy means of grace, and opportunities of becoming better. Our iniquities are multiplyed, and our ſins are very great.

We confeſs them, O Lord, with ſhame and with ſorrow, with deteſtation and loathing. We are vile in our own eyes, as we have rendred our ſelves vile in thine. We pray thee to be merciful unto us in the

the free pardon of our ſins, for the ſake of thy Dear Son, and our alone Saviour Jeſus Chriſt, who came not to call the righteous, but ſinners to Repentance.

And we pray thee to renew our natures, and to write thy Laws upon our hearts. Help us to live righteouſly, ſoberly, and Godly in this preſent World. Make us humble and meek, patient and contented, and work in us all the graces of thy Holy Spirit.

Preſerve in us a ſenſe of our dependance upon thee, and of our great Obligations to thee. Help us that we may love thee with all our heart, and that we may univerſally obey, and cheerfully ſubmit to thy holy will.

Save and defend us from all ſin and danger, from malice and ill will, from covetouſneſs and ſenſuality, from pride and vanity, and from all the deceits of the world, the crafts of the Devil, and luſts of the Fleſh.

Direct us, O Lord, in all our difficulties, ſupply our wants, ſupport us under our troubles, enable us againſt our temptations; proſper our honeſt endeavours, and above all things purifie and cleanſe our thoughts.

Pre-

Prepare us for death and judgment, and let the thoughts thereof awaken us to a great care and ſtudy, to approve our ſelves unto thee in well doing.

Bleſs thy whole Church, theſe Kingdoms to which we belong: And bleſs with thy choiceſt Bleſſings our Sovereign Lord the King: Defend him againſt all his enemies; Let his dayes be many, and his Reign proſperous: Bleſs him in his Royal Relations, in his Counſellors, and his Counſels. Bleſs all the Governours and Teachers of thy Church; grant them ſuch a meaſure of thy Grace and Divine Wiſdom that they may by their Doctrine, and by their examples, gain many ſouls unto thee. Help all that are in trouble, ſorrow, need, ſickneſs, or any other adverſity: Give them patience under their troubles, a ſanctified uſe of them, and in thy good time a deliverance from them.

Be merciful to our Friends, and forgive our Enemies; and accept of our humble acknowledgment for thy preſervations of us this laſt night, and for all thy mercies to us. And we pray thee to take us into thy protection this day, and to keep us in perfect peace, and all we beg for the ſake of Jeſus Chriſt, who hath taught us to ſay,

Our Father, &c.

An

An Evening Prayer for a Family.

MOst gratious and merciful Lord God, from whom deſcendeth every good and perfect gift, and our moſt merciful Father in Jeſus Chriſt; we offer up to thy Divine Majeſty our unfeigned Praiſe and Thankſgiving for all thy mercies towards us. Thou didſt make us at firſt, and haſt ever ſince ſuſtained the work of thine own hands: Thou haſt given us thy Son to dye for us, and haſt admitted us into thy Church, and given us aſſurance of pardon upon our Repentance and ſincere obedience of thy holy precepts. Thou art pleaſed to lengthen out to us the time of Repentance, and to move us to it by thy word, and by thy Spirit, by thy mercies and thy judgments.

Out of a deep ſenſe of thy mercies, and our own unworthineſs, we appear before thee at this time: We are aſhamed of our vile ingratitude: We have ſinned, O Lord, and done very wickedly: Be merciful unto us, O Lord, and pardon us for Jeſus Chriſt his ſake.

Inſtruct us, O Lord, in all the particulars of our duty, and give us true wiſdom, who haſt promiſed to give wiſdom, and upbraideſt not. Be with us under every Try-

al

al and temptation, and ſuffer us not to be tempted above what we ſhall be able.

Take care we pray thee of our affairs, and more and more direct us into thy truth. Defend us againſt all our Enemies, but eſpecially againſt our ſpiritual ones. Suffer us not to be drawn away from thee by the blandiſhments of the world, by carnal deſires, the cunning of the Devil, or the deceitfulneſs of ſin.

Work in us thy good will and pleaſure, and diſcharge our minds of all things that are diſpleaſing to thee, of all ill will and diſcontent, wrath and bitterneſs, pride and vain conceits of our ſelves, and render us charitable, holy, pure in heart, patient and Heavenly minded.

Be with us at the hour of death, diſpoſe us for it, and deliver us from the ſlaviſh fear of it, and make us all willing and fit to dye, when ever thou ſhalt call us hence.

Bleſs, O Lord, all the race of Mankind; let the world be filled with the knowledge of thee, and thy Son Chriſt, as the waters cover the Sea. Be gracious to thy whole Church, and eſpecially to that part of it, planted in theſe Kingdoms.

Bleſs the Kings Majeſty, and let his Crown flouriſh upon his Head, and let no

weapon

weapon formed against him prosper: Bless all his Relations, and teach his Senators wisdom: And bless all that are to govern and teach thy Church, make them successful in their labours, and grant they may consider the account they must one day give. Pity the sick and weak, the poor and needy, the Widowes and Fatherless, and all that mourn or are broken in heart. Be merciful unto them according to their several necessities.

Bless our Friends, and grant us Grace to forgive our enemies, as heartily as we do desire forgiveness of thee our Heavenly Father.

We pray thee to defend us this night from every thing that is evil, and do more for us than we can ask or think, for Jesus Christ his sake, in whose name and words we continue to Pray,

Our Father, &c.

MVSEVM BRITAN NICVM

FINIS.

Jane Hosier her
book